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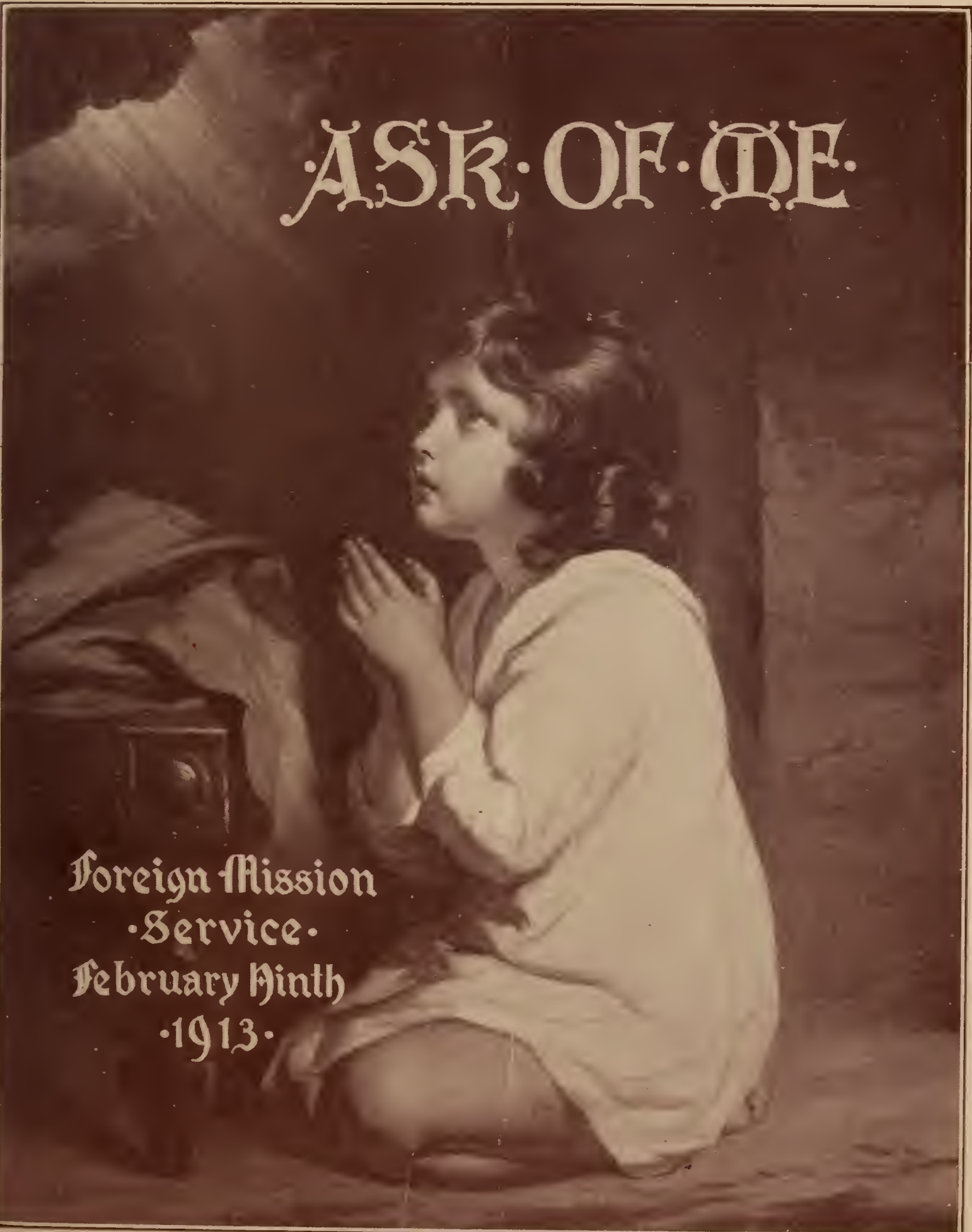
The Outlook of Missions

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THEOLOGICAL SEMINARY

Volume V.

January, 1913.

Number 1.



ASK OF ME

Foreign Mission
Service
February Ninth
1913

Jubilee Historical Service

1563 : HEIDELBERG CATECHISM : 1913

The Publication and Sunday School Board has issued a popular service with the above title for use in all our Congregations and Sunday Schools on Sunday, January 19th, in commemoration of the

350th ANNIVERSARY OF THE HEIDELBERG CATECHISM

The Service is a labor of love on the part of the Reverends James I. Good, D. D., LL. D. and Rufus W. Miller, D. D.

Here you will find a historic survey of a historic Catechism with historic hymns and historic gems.

THE HEIDELBERG CATECHISM WAS

Written by two pious teachers at the request of Frederick the Pious, it evoked from the lips of Bishop Hall, one of the British delegates to the Synod of Dort in 1619, this just tribute:

"Our Reformed brethren on the continent have a little book whose single leaves are not to be bought with tons of gold."

In the year 1863, when our Reformed Church did not have the wealth of members and of money that she now possesses, there was created by the 300th Anniversary of the Heidelberg Catechism an intense interest and a loyal devotion on the part of our pastors and people. Now that we are a strong denomination, it is to be hoped that the 350th Anniversary will be signalized with **Large Gifts** for the **Educational** and **Benevolent Institutions** and the **Cause of Home and Foreign Missions**.

With the call of the world ringing throughout the Church, it behooves all the Sons and Daughters of the Mother Church of the Reformation to join unitedly—heartily—and liberally in a proper observance of an **Event** that has been the moulding factor in the Life of our Church.

All orders for the JUBILEE HISTORICAL SERVICE should be sent to
PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH
15th and Race Sts., Phila., Pa., or Central Publishing House, Cleveland, Ohio

Price 100 copies for \$2.00, postpaid; single copy 5 cents



THE CITY OF HEIDELBERG IN GERMANY

The Outlook of Missions

CONTINUING

THE HOME MISSIONARY BULLETIN, THE OUTLOOK OF MISSIONS
AND THE WOMAN'S JOURNAL.

ISSUED MONTHLY IN THE INTEREST OF MISSIONS.

HEADQUARTERS: REFORMED CHURCH BUILDING, PHILADELPHIA.

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FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Elder Joseph L. Lemberger, of Lebanon, Pa., is treasurer, the sum of _____ dollars.

SUBSCRIPTION, FIFTY CENTS PER YEAR, PAYABLE IN ADVANCE.

SEND ALL REMITTANCES TO THE OUTLOOK OF MISSIONS, 15TH AND RACE STS, PHILA., PA.
ENTERED AS SECOND-CLASS MATTER JUNE 12, 1909, AT THE POST OFFICE AT PHILADELPHIA,
PA., UNDER THE ACT OF MARCH 3, 1879.



The Quiet Hour



In the beginning was the Word, and the Word was with God, and the Word was God.

—St. John 1: 1.

“Spread the light! Spread the light!
Till earth’s remotest bounds have heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide forever to the light.
Spread the light!”

If the pastors are on fire with the missionary passion the churches will be kindled.

—JOHN R. MOTT.

“Come, let us raise the common song!
Day’s beams are breaking;
Shadows have parted hearts too long;
Light in the East is waking.”

Life is a race not for the finding of a treasure but for the making of a character.

—F. WATSON HANNAN.

It has often been said in recent years—as one might expect from the special character of our times—that the boundaries and dividing walls which for hundreds or thousands of years have separated race from race are falling.

—J. RICHTER.

Spirit of life, of joy and peace,
Unite our hearts, our joy increase,
Thy gracious help supply;
To every soul the blessing give,
In Christian fellowship to live,
In joyful hope to die.

—EDWARD OSLER.

We have waited nineteen centuries since Jesus spoke; but we have not waited in vain. His line has gone out through all the earth, and His words to the end of the world. We look for the consummation; Jesus’ peace, the world’s peace, shall yet come; it must soon come. And the sons of God are bringing it in.

—EDWARD ARTHUR WICHER.

If you are halted by any weariness, lift up your eyes to vaster and finer things, consecrate yourself to the high calling of God and once more you shall stand erect and your burdens will roll from your shoulders as did Christian’s

when he stood before the Cross and the sepulchre.

—GAIUS GLENN ATKINS.

Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

—ALFRED TENNYSON.

Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercises day by day. Let us each do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us, the doing of which will help us in instant action in our hour of need.

—W. G. JORDAN.

When we wish to find God and enter into friendship with Him, we go, not to a number of teachers, getting whatever we can from each and combining it all into a universal religion of our own compilation; but we go to One, feeling that He sums up all that we need in our thought of God, saying, “Lord, Thou knowest the Father, and we would learn of Thee.”

—HENRY SLOANE COFFIN.

The spiritual conquest of our age and of our American life is not a problem; it is out and out an inspiration and then an achievement.

—JOSEPH ERNEST MCAFEE.

“Come, Lord Jesus! Thou art coming,
For this blessed hope we wait;
Time’s long night is swiftly passing,
And the hour is growing late;
But the watchers still are waiting,
Looking towards the Eastern gate.”

O Eternal God, who commitest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving thee is always present; may we give ourselves with a ready will to make thy way known upon earth, thy saving health among all nations. Teach us, our Father, by thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently, that the coming of thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg for Jesus Christ’s sake. *Amen.*

—FROM “THE SPIRIT OF MISSIONS.”

The Outlook of Missions

Our Motto:

THE CHURCH A MISSIONARY SOCIETY.

EVERY CHRISTIAN A LIFE MEMBER.

VOLUME V.

January, 1913

No. I.

1563 : The Heidelberg Catechism : 1913

LET US HONOR THE MEN
WHO GAVE US THE BOOK

ALLEN R. BARTHOLOMEW.

I.

FREDERICK THE PIOUS.

CHRISTIANS of all faiths and in all lands may well join the Reformed Church in paying tribute to the patron and authors of the Heidelberg Catechism.

The Elector Frederick III of the Palatinate, gave the reasons for the need of such a book of doctrine in the preface which accompanied its original publication. It is the duty of princes, he says, not only to consult for the quiet and prosperity of their people, by wise regulations in regard to their common social and political relations, but especially to take measures for imbuing them with a proper knowledge of Almighty God, and a wholesome respect for His Word, which is the only ground of all virtue in a community; thus having an eye to the eternal, no less than

to the temporal welfare, of all who may be under His care. This was an evidence of his piety.

The first edition of the Catechism was published early in 1563 by the authority of the Elector, whose introduction was dated January 19, 1563. On the title page it bore the coat of arms of the Electors—the Palatinate Lion and the Apple of the Realm.

Frederick the Pious had to suffer persecution for the sake of the Catechism, but he made a noble defense before the German Diet in May, 1566. His very life was in danger, but with the martyr zeal he said: "I believe that God, who has brought me to the knowledge of the Gospel, still reigns; if it should cost my blood I would regard martyrdom as an honor, for which I could not sufficiently thank Him in time or eternity."




ELECTOR FREDERICK III.

So able and impressive was his defense before the Diet that its members were awed into silence and the Margrave of Baden, his neighbor, said as the session broke up, "Why trouble ye this man. He is more pious than all of us."

The two men who wrote the Heidelberg Catechism were both Germans, Ursinus was born at Breslau, and Olevianus at Treves. The German name for Ursinus was "Baer," a name we still honor in our Church. Olevianus had prepared to become a lawyer, but he as well as Ursinus studied theology. These men were mighty teachers of the youth in their day, and their spirit still lives in our precious Catechism. It is a monument more enduring than of stone, and it will live in the hearts and lives of thousands of earnest Christian men and women.

II.

HOLD FAST TO SOUND WORDS.

E trust this will be one of the good results to flow from the celebration of the 350th anniversary of our Symbol of Faith—the Heidelberg Catechism. That it is a book of sound words all know who have studied it. Like a mirror it images the three-fold condition of man in sin, under grace and in holiness. The heart of the Catechism is the Creed and the heart of the Creed is the Christ. Has there ever been so brief, so complete, and so beautiful a statement of the very marrow of the Gospel as that given in the first question and answer? There is a fresh, strong and deep tone to all its teachings from beginning to end. It grips the soul with a power like unto that of the Word of God. Every question and answer is fortified by illuminating Scripture texts. We do well to hold fast to this old form of sound words. It is a sacred heritage that has come to us as a Church, and we must cherish it or prove disloyal to an ancient trust. Let us not cast it away as a relic of the past, but cling to it with a warm grasp and thus prove to the age in which we live our spiritual greatness.

The times demand that we advance, "but let it be progress *upwards*, within the sphere of the original life of the Church itself, as a tree enfolds itself in growth, and is the same tree still; not progress *outwards*, by which the life of the past, together with its form, is renounced, and 'another Gospel' introduced in the room of the old." As members of the Reformed Church we need to feel that we have a noble history, that we are the heirs to a goodly heritage, and that we must guard, defend and preserve the Heidelberg Catechism—the fairest flower of the Reformation.

In his recent book, "A Modern Pioneer in Korea," Dr. William Elliot Griffis, in speaking of the early life of that noble soldier of the Cross, Rev. Henry G. Appenzeller, and of his catechetical instruction under Rev. Peter S. Fisher, pays this high tribute to the Heidelberg Catechism: "This superb manual of Christian nurture concerns itself with immediately personal religion, being based on the Ten Commandments, the Lord's Prayer and the Apostles' Creed, and is also rich in gems of thought and felicities of language. Besides being powerfully ministrant to that piety which springs out of experimental acquaintance with divine truth, the Heidelberg Catechism serves as a means of private devotion and an aid to spiritual reflection."

This same author in an article on "The Devotional Use of the Old Creeds," in the January number of *The Homelitic Review*, says, "I confess that no sweetness of the lute, no appeal of the piano dropping blossoms of sound, no 'beautiful disdain' of heart-entrancing music that allures while it humbles, so stirs my heart as the verbal felicities of the old creeds; and they are many. Millions before us have revelled in the soul-soothing initial question and answer of the Heidelberg Catechism, 'What is thine only comfort in life and death?' The twenty-first question, 'What is true faith?' forms with its answer a deathless classic."

Happiness is everywhere and its spring is in our own hearts.—*Ruskin*.



ZACHARIUS URSINUS.



CASPAR OLEVIANUS.

AUTHORS OF THE HEIDELBERG CATECHISM.

III.

THE CATECHISM AND THE CAMPAIGN.

THERE seems to be a divine providence in the concurrence of a number of historic events in our Reformed Church during the year 1913. Fortunately for the minor events—the organization of the General Synod and the anniversaries of the Boards of Missions and the Publication and Sunday School Boards, they all occur the same year as the major event—the celebration of the 350th anniversary of the Heidelberg Catechism. Wise indeed have been the men and women who have set in motion the *Simultaneous Every-Member Canvass Campaign for April, 1913*.

Lest we forget, and be led to make ourselves believe that this campaign of Education, Evangelism, Conference and Training, Publicity and Regular Giving, is a new departure, we do well to re-study the Catechism, and we shall find that these essentials to a vigorous Church and to healthy Christian living are all embodied in the questions and answers of our sacred Symbol of Faith.

Have we not always as a Church been staunch advocates of Educational Religion? How can Evangelism be sound and

soul-refreshing that leaves the mind starving for spiritual truths? Where is there a place more fitting for Conference and Training with the young than in the Catechetical Class? And is there a more lasting way to make public by constant teaching the doctrines so divine? What has the Catechism to say about Giving? "Every one must know it to be his duty, readily and cheerfully, to employ his gifts for the advantage and salvation of other members."

As we revere the Catechism let us heartily enter into the spirit of the Campaign, with no glorying over our recent re-discoveries as to the every-member duty for definite Christian service and regular weekly offerings for benevolence, but as a privilege which too many of us have too long abused by our neglect to improve it. Now is the day of golden opportunity for the Reformed Church. It can only remain as a benediction with us as pastors and people if we seek first the Kingdom of God, and then surrender all our powers of mind, heart and soul to a world-wide proclamation of it. We are not our own. We belong to our Saviour. We are His to "love and delight to live according to the will of God in all good works."



HEIDELBERG UNIVERSITY, WHICH OCCUPIES THE SITE WHERE
URSINUS WROTE THE CATECHISM.

HOW TO START THE CAMPAIGN.

With the beginning of the New Year, 1913, the active, aggressive work of the Simultaneous Every-Member Canvass Campaign, has begun. This, our Jubilee Year, should prove the most fruitful and the best year in the history of the Reformed Church.

Forty active ministers and laymen from all sections of the Church compose the Simultaneous Campaign Committee. They are giving unstintedly their best thought, their time and their energy that the campaign may be a success. Classical Campaign Committees have been organized and are at work in nearly all the Classes of the Church. The immediate, the most urgent, and, in many respects the most important, feature of the campaign is the Classical Conference. One will be held in your Classis during this month or in the early part of February. Your Classical Campaign Committee has doubtless informed you of the place and date. You should now make your arrangements to attend the conference and to take with you the members of your Congregational Missionary Committee, some members of your Consistory, your

Sunday School superintendent, the president of your Woman's Missionary Society, and other influential members of your congregation.

Suggested Program for Classical Conferences of the Simultaneous Every-Member Can- vass Campaign.

First Day—Evening.

Address—The Heidelberg Catechism and the Church of To-day.

Address—The Benevolent Work of the Reformed Church, Setting Forth the Work of Home Missions, Foreign Missions and Other Benevolences.

Morning Session—Second Day —Open Conference.

1. Statement of Facts and Conditions in the Classis as to Church Membership and Gifts for Benevolence.

The Chairman of the Classical Campaign Committee.

2. The Plan of Work of the Every-Member Canvass Campaign.

A Representative of the Simultaneous Campaign Committee on Conference and Training.

3. Personal Evangelism, to Emphasize Definite Christian Service.

The Chairman of the Committee on Evangelism in the Classis.

4. The Congregational Missionary Committee and Its Work.

The Chairman of the Committee on Conference and Training in the Classis.

5. Consecrated Possessions—Stewardship.

Afternoon Session—Open Conference.

Conducted by the Representatives of the Simultaneous Campaign Committee on Conference and Training.

1. The Unified Plan of Missionary Education and Giving.

2. The Educational Campaign.

The Chairman of the Committee on Education in the Classis.

3. The Weekly Offering for Benevolences.

4. The Every-Member Canvass.

5. Plans for Following up the Classical Conference.

Closing Session—Second Day Evening.

1. Address—The Missionary Tasks of the Reformed Church at Home and Abroad.

2. Address—A Worthy Part in the Campaign.

THE HEIDELBERG CATECHISM AND PERSONAL WORK.

REV. J. I. GOOD, D. D., LL. D., PRESIDENT OF
THE GENERAL SYNOD.

THE 350TH ANNIVERSARY.

1563-1913! Those mystic numbers. What do they mean? They remind us that this year is the 350th anniversary of our honored Heidelberg Catechism, that sacred creed to which our Church owes so much, and to which each one of us owes so much personally and individually. Shall we not use its anniversary for higher, holier service for our Reformed Church, which is founded on that Catechism, as it is founded on the Word of God?

TEACHES PERSONAL WORK.

The Catechism has many beautiful answers dealing with varied subjects. In the first answer we say that our only comfort in life and death is that we are not our own, but that we belong to our faithful Saviour Jesus Christ. His we are and Him we serve if we really belong to Him. There are some answers that impressively and definitely teach personal work. Look at the fifty-fifth answer, for instance. "What do you understand by the Communion of Saints?" "First, that all and every one who believes, being members of Christ, are in common partakers with Him and of all His riches and gifts. Secondly, that *every one must know it to be his duty readily and cheerfully to employ his gifts for the advantage and salvation of other members.*" This answer seems to bring the communion of saints from heaven down to earth, as it makes it a present rather than a future privilege.

Again, take answer eighty-six,—this also emphasizes our personal opportunities as Christians. "Why must we do good works?" ". . . That so we may testify by the whole of our conduct our gratitude to God for His blessings, and that He may be praised by us; also that every one may be assured in himself of his faith by the fruits thereof; and *that by our godly conversation others may be gained to Christ.*" The Catechism is

thus thoroughly evangelistic in the best sense.

But the key to all personal service is given in the fourth answer, taken from God's Word, "Thou shalt love thy neighbor as thyself." There is no definition of what is meant by this phrase in our Catechism, but if we turn to the earliest Catechism of Ursinus, his Larger Catechism, written before he wrote most of the Heidelberg Catechism, we find he gives a definition of what is meant by love to one's neighbor. There it asks, "What is it to love our neighbor as ourselves?" "*It is to wish well and to do well to all men according to our best ability as we wish it done to us.*" Here Ursinus beautifully describes what he understands personal work to mean. The Heidelberg Catechism is thus filled with the idea of serving God and serving man. We serve God by serving our fellow-man and we serve our fellow-man by serving God.

THE TERCENTENARY.

Fifty years ago (1863) our Church held the three hundredth anniversary of the Catechism. It greatly enthused and inspired the Church. It led her to do great things which she had not dreamed before to be possible.

THE PLAN OF 1863.

One of these was a great convention at Philadelphia which lasted for a week. This convention was attended by 526 delegates from all over the Church. Important papers were read and eloquent addresses were delivered on the Catechism. Another result of the Tercentenary was its Every-member Contribution—the plan that every man, woman and child of our congregations be given an opportunity to give something for the Church in honor of the Catechism. The plan was ordered by the Eastern Synod of 1862. Its Classes were ordered "to devise a definite and feasible plan or plans for bringing the grounds, upon which a memorial free-will offering is expected, directly and definitely home to the mind and heart of all adult members and every child,—that thus all, and

especially the children, may have the whole year before them in which to gather these offerings." It also ordered a registration in each congregation, which congregational register was to be furnished by the Classes to the Synod in 1863 "containing the names of the donors and of their donations." This was an excellent plan for its day, and it led to grand results, for the Church raised by it over \$100,000 for the benevolent objects of the Church.

PLAN OF 1913.

But in the last fifty years our Reformed Church has grown to greater things, and a plan is now proposed in the Simultaneous Every-member Canvass Campaign, which is far greater and more far-reaching than the plan of 1863. That plan meant that each member,—every man, woman and child, give something during that year in honor of the Heidelberg Catechism. But this plan means that not merely does every member give once as then, but that they keep it up every week. Instead of only one act, as then, every member now agrees to perform a succession of acts, to form the habit of regular giving to the Lord's cause. The influence of this anniversary of the Catechism, therefore, will not, like the Tercentenary, be temporary and end with one act, but its results will be continuous. If that plan brought its thousands into the Church treasury, this one ought to bring its hundreds of thousands. It will be done without injustice to the few as hitherto, by the joint effort

on the part of all, until all will be surprised and eventually rejoice together at the great things for the Lord that they have made possible.

THE GOAL.

No time is more suitable to launch this plan than this anniversary year of our Catechism. As the Catechism has done so much for us, we should do much to widen its influence. As we love it much, we ought to show our love to our neighbor by our gifts. As the Catechism teaches us personal work, we should endeavor to carry out its spirit and in every way possible help our neighbor. But greater than the financial and social benefits that will come from this anniversary will be the spiritual benefits to us as a Church and individually, for the blessing of God brings peace and joy and hope and happiness as a result of our giving for and serving others. Our anniversary year will thus be a *real Communion of Saints* within our Church and in our souls,—a blessed foretaste of that Communion of Saints before the throne of God in heaven.

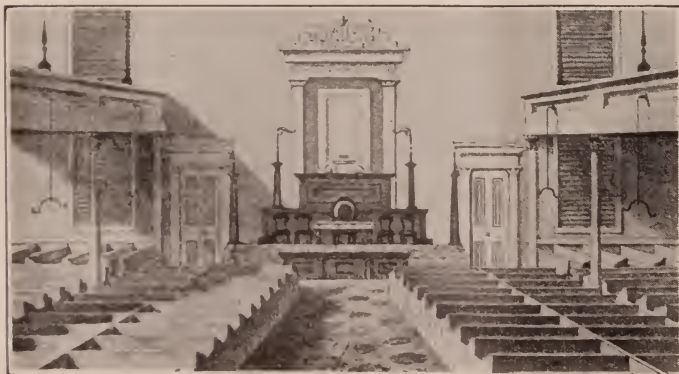
FOLLY OF IMITATION.

To be as good as our fathers we must be better.

Imitation is discipleship.

When some one sent a cracked plate to China to have a set made, every piece in the new set had a crack in it.

—WENDELL PHILLIPS.



The
Old Race Street
Church, Phila-
delphia, Pa.
Where the Ter-
centenary was
held in
1863

HOW A BISHOP VIEWS IT.
THE APPORTIONMENT PLAN.

BISHOP RHINELANDER, of this city, is a man of affairs. He is very practical in his views of Church administration. In the Protestant Episcopal Church, as in our own Church, the Apportionment Plan is in practice. It is of recent introduction in this Church, but the plan has been found a wise one to raise the benevolent funds. What the good bishop said to the Clerical Brotherhood at their opening meeting last September is so encouraging that we feel like passing it on to our own clerical and lay brethren, and therefore take the liberty of giving extensive extracts from this admirable address as it appears in full in *The Church News of the Diocese of Pennsylvania*.

To the Bishop the Apportionment is a vital matter. Upon him as upon the faithful in our own Church, the "unpaid" apportionment rests like a cloud. It is humiliating work to beg and keep on begging for it. It takes his time and takes away his joy. It does not magnify his office, nor do credit to his Diocese. For that reason "the tax has become a text." And he can think of no surer way to win peace and to make progress than by mastering together this matter of the apportionment. How to treat it and how to meet it we will let him explain. (A. R. B.)

NOT A SUM, BUT A SIGN.

"First, the Apportionment is not a sum, but a sign. Money is not the thing ultimately or even actually aimed at. Money is not what really counts, though it must be counted. Money signifies, that is, it is a sign. It is not the thing signified. There is mystery in money. Money is life, put up in paper, condensed in coin, available anywhere, for anything, at any time. There lies the secret of its mystery and mischief. That is why it is so mighty as a means and so miserable as an end. That is why it is one of the best of servants and the very worst of masters. This brings into clear light the Christian law fixing its part and

function. Money can never take first place, or the very Gospel is denied. No work that can be done merely by money is Christian work. No aim that can be given a cash value is a Christian aim. The widow's mite is quite conclusive here. The widow's mite was potent to bring the kingdom to the widow and to the world because it was an instrument of life, and a sign of Spirit. * * * Apportionment is the Divine Law. Each has his portion given him; each has his portion given that he may give it. 'As ye have received the gift, even so minister the same as good stewards of the manifold grace of God.' But the Apportionment is spirit and not money. Money is the nearest, freest, readiest, medium through which the Apportionment is given. But money cannot ever be more than the medium. It is only the sign, never the substance, of the gift.

NOT A MENACE, BUT A MEANS.

"In the next place, the Apportionment is not a menace, but a means. Give it simply a cash value, and apportionment will spell assessment. It will threaten the Parish finances. It will divert the Parish income. * * * At best it is an irritating tax. At worst it is an unwarranted oppression. Sensitive and loyal souls face it and figure it anxiously and doubtfully. Those who bear their loyalties more lightly denounce it and defy it.

"Now all this is the evil fruit of false ideas and reasonings. It comes from a profound misunderstanding. Give up financial measurement. Make the money side of the Apportionment entirely subordinate. Treat it in terms of spirit. Straightway the menace is turned into a means. The very machinery for collecting copper coins rouses and releases spiritual energy. The little ugly perforated envelope becomes an instrument by which devotion, prayer, brotherhood and sacrifice may enter in and take possession.

"At this point experience far outweighs mere argument, and experience is as inspiring as it is monotonous. Men

everywhere are telling the same tale of great revival by faithful use of the Apportionment. It is not a menace, but a means, the most effective means easily within our reach, of health and hope, of grace and growth. Given a congregation, rich and poor, high and low, one with another, loving and living for the Coming of the Kingdom, and every promise of the Gospel is surely, and almost visibly, sent forth upon them. For this is the prize as well as the goal of our calling.

NOT A TASK, BUT A TEST.

"Here is the most fertile source of our error. We are apt to make Christianity consist of tasks. Religion is taken to mean a series of praiseworthy activities. * * * In the same way we take up the work of Missions. It is one of many excellent undertakings. It is one of many Christian tasks.

"Now this point of view is really anti-Christian. It is the survival of that ancient legalism from which Christ died to set us free. Religion is not a task, or a series of tasks, to be performed. It is a life to be lived. Christ tells us that we are known, not by our works, but by our fruits. Works are not the same as fruits. You can tie grapes to thorns. You can fasten figs to thistles. But you cannot make a thorn bear grapes, neither a thistle bring forth figs. God marks us for what we are, not for what we do. He looks for fruit, or rather fruitfulness. He reads the inner by the outer. If there is life, there will be the signs of life. If there is not life, the greatest possible profusion of moral decoration can make no difference.

"Now spiritual fruits are quite literally fruits of the Holy Spirit. If He is really present in any human life, the life will manifest His Presence. The manifestation will be altogether missionary. For the Holy Spirit cannot mean one thing in God and another thing in man. The Holy Spirit is the Spirit of, and in, Christ's Mission. Whatever and whom-ever He touches, becomes missionary.

"It is a blind and foolish understatement to say that Missions are Christian.

The real truth is the reverse: Christianity is Mission. The Coming of God's Kingdom in all the world is not a side issue, but the one and only aim. It is the exhaustive meaning of the Gospel. It is the sole purpose of every gift of Grace. * * * Christ died to save the World. He lives in us for the same purpose. Here then is the test of our religion. 'If any man have not the Spirit of Christ, he is none of His.' The Apportionment brings us sharply to account. No warmth of past feeling, no sudden generosity in answer to a strong appeal, no impulse to what is vaguely called 'voluntary giving,' will do. It is a question, and a test of life; of life as a whole, in its main current, in its steady habit. The ugly little perforated envelopes come to bless but equally to warn. They offer a ready opportunity of reasonable, holy and living sacrifice. They knit our mission in our worship. They foster our fruitfulness. On the other hand, to refuse them is to refuse the test of our God. To leave them empty of our money, is to run the risk of leaving ourselves empty of His Spirit."

THE SACRIFICE TO THE BEAST.

Think what it means—the awful statement that of 300,000 women and girls living in houses of ill-fame in North America, 60,000 are Canadian women and girls! Think of the rescue work recently undertaken by Presbyterians in Montreal, and that of the sixteen girls rescued and cared for in the short time the Home has been in operation, all but three fell in homes where they were employed as servants, and through men who live in these homes! Think of the horrible work of the white slave trade, where innocent girls, under various pretexts, are lured to some place under false pretenses, ruined, kept prisoners there until, hope and character gone, they abandon themselves to their hopeless life and are never heard of more!—*Missionary Review of the World.*

Home Missions

EDITOR

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY

A QUESTION FOR NEW YEAR.

WHAT is the chief end of man?"
For what has God made us?
What did He intend us to do?
What are we in the world for,
anyhow? What is our calling?

Surely not to live for honor, power, place; not to gather wealth; not merely to earn our daily bread and pass our years in quiet comfort; and especially not to live a useless life of ease amid luxuries.

What then is our calling, that is, what is our life for?

Man's chief end is to glorify God, not by getting but by giving, not by receiving but by serving, not by being ministered unto but by ministering unto others, glorifying God by saving service, doing His work in helping another to be godlike.

When we do this, when we so live that men are better for our living, then our life has some meaning. Then we can understand the words: "No man liveth unto himself . . . we live unto the Lord," to the glory of his name in the good of our neighbor, especially in his salvation.

And now, with the close of 1912, we should seriously answer questions of self-examination: Did I fulfil my calling? Did I try to meet God's expectations? Was I lazy or active? Was I selfish or had I the mind of Jesus? Was I really useful to my fellow-man or was I indifferent as to their salvation? Did I work the works of Him that sent me?

And with the opening of 1913 we may well resolve: I will do better. I will live better. I will pray more and do more for the souls of men. I will study their needs and find new ways of helping them to be better. I will not hoard but be generous. I will honor the Lord with my substance, and the first of my increase shall be His.

MISLEADING.

IN speaking of the several anniversaries to be celebrated in 1913, one is said to be the 50th of the Board of Home Missions; and this implies that there was no Board of Home Missions before 1863, which is not correct, for we had a Board from 1826, a dozen years before the Board of Foreign Missions was organized.

To say that 1913 is the fiftieth anniversary of the Board of Home Missions is true, but it is only part of a truth.

From a little book published in 1897 and called "One Hundred and Fifty Years of Home Missionary Activity," the following facts are gathered.

Our first Board of Home Missions, at that time called "The American Missionary Society of the German Reformed Church," was organized in 1826, with its main office in Chambersburg, Pa.

In 1844 the name was changed to "The Board of Domestic Missions," and the main office was located at Harrisburg, Pa., and ten years later was taken to Lancaster, Pa.

In 1844 Ohio Synod elected a Board of Home Missions for its own territory, and this and the Eastern Board were in existence when the General Synod was organized in 1863.

Now, with the organization of General Synod the Church wanted the unification of its missionary work, and to this end the General Synod elected its own Board of Home Missions, with the understanding that the two existing Boards should be dissolved by their Synods.

The Board of Ohio Synod was ready in 1864 to hand over its work, but the Eastern Synod dissolved its Board only in 1865, which explained why the new Board, the Board of Home Missions of

General Synod, was organized only in November, 1865.

Though organized only in 1865, it was created in 1863, and so we are now celebrating its fiftieth anniversary; but we need to remember that its predecessor had a history of thirty-nine years (1826 to 1865).

1863.

The young people of to-day know very little about 1863, what that year meant in our Church and what the Church did in that interesting twelvemonth.

It was our jubilee year. We celebrated the three hundredth anniversary of the adoption of the Heidelberg Catechism; and, as any one may readily suppose, it was a year of earnest preaching and writing and reading about the history and value of our precious confession of faith.

Then, too, there were strong and repeated calls on our people for a large thank-offering to God, and our people made a beautiful answer.

Indeed 1863 was a great year in our Church. That anniversary was most inspiring and helpful. Our people had new facts presented, and their hearts were filled with gratitude. They were told not only about the Heidelberg Catechism but also about the colleges, the theological seminaries, the orphans' homes, and especially about our home missionary work (at that time we had no foreign work), and new thoughts and desires were awakened.

In that jubilee year our one hundred thousand communicant members gave \$100,000 to these various interests and that was a remarkably fine answer to God's challenge as it reached them from time to time.

To-day \$100,000 does not seem large, for we are strong and wealthy and we have also learned to do larger things; but in 1863 it was indeed large, for our people were yet weak and poor and had not the wide outlook of 1913.

That jubilee year of awakened life and activity, with its large thank-offer-

ing, gave an impetus to our sacred financing which is felt to this day. Indeed this generation feels the uplift without knowing whence it comes.

Oh, that was a great year. Let this new three-fold jubilee year, 1913, be still greater. Of course it will be greater, but it should be proportionately greater. As we now number three hundred thousand and as our wealth is perhaps ten-fold what it then was, surely our grateful thank-offering to God should easily be ten-fold that of 1863.

Accordingly it is quite reasonable that the Board of Home Missions asks for \$500,000 for the one item of Church-building Funds. May God open thousands of hearts and hands to this end.

OUR HOME MISSION WORK IN 1912.

THE Board of Home Missions has 142 mission churches under its care. Among the Synods, they are distributed as follows: Ohio, 21; Pittsburgh, 33; Interior, 29; Potomac, 31; Eastern, 28. Heretofore in constituting its roll, the Board counted only mission charges irrespective of the number of congregations comprising the charge. In reporting the number 142, every congregation is counted as a distinct mission, as it in reality is. The Reformed Church, however, is doing a far larger home missionary work than the statistics of this Board indicate. The two German Boards are supporting 81 missions, and many of the Classes are doing local sustentation work.

The missions under our immediate jurisdiction have a communicant membership of 16,493 and a Sunday School enrollment of 23,052. Last year they contributed for benevolence, \$23,000, and for pastors' salaries, \$50,483. The total contributions by the missions aggregated \$276,233. The Church at large paid into our treasury for the work of Home Missions, \$138,742.49. Thus it will be observed that the amount contributed by the Church just doubled itself in the work which it made possible in the missions.

SELF-SUPPORT.

During the year the following missions went to self-support: Lone Tree, Iowa; Hiawatha, Kansas; Faith, Lancaster, Pa., and the Burlington Charge in North Carolina, consisting of three congregations.

NEW WORK.


The following new points were enrolled: Terre Haute, Ind.; Rochester, N. Y.; Buffalo, N. Y.; Jenners II, Pa.; Bethel, High Point, N. C.; Glenside, Pa.; West Philadelphia; Second, Scranton, and Third Church, Greensburg, Pa.

Early last spring Superintendent John C. Horning made a trip to the Pacific coast to visit our Japanese Mission in San Francisco, and to investigate conditions in and about Los Angeles with a view of establishing the Reformed Church there. So favorable and so enthusiastic was his report that the Board at its annual meeting authorized the San Francisco Japanese Mission to take steps toward securing a permanent church home. It also appointed an American teacher to co-operate with Rev. J. Mori in the mission at San Francisco. The Woman's Home and Foreign Missionary Society of Miami Classis, and the Reformed Church of Bellevue, Ohio, have offered to pay the salary of this teacher.

THE JUBILEE CAMPAIGN.

A concerted effort is being made in connection with the fiftieth anniversary of the creation of the Board by General Synod, to raise one thousand Church-building Funds until November, 1913. All the preliminary organization through Synods, Classes and Congregations, has already been effected. It is necessary now to do personal work and secure definite pledges so that the full number of funds may be raised.

HOME MISSION DAY.

HERE was a pretty general observance of this special day throughout the Church. Some congregations had postponed the time to November 17th, so as to link it up with Home Mission

Week. The three beneficiaries—Denver, Springfield and Lincolnton, did remarkably well in their offerings. The amounts reported by these three missions are as follows: Denver, \$1,500, an average of \$11.50; Springfield, \$1,983, an average of \$10.90; Lincolnton, \$860.54, an average of \$26.90.

The reports from the Church at large have been slowly coming in, but the indications are that we shall exceed the amount contributed a year ago by a good deal.

The three missions who have thus shown such a splendid spirit of enterprise and self-help should have the hearty congratulation of the whole Church. It is wonderful how some of our missions work when they are given an opportunity and when some definite object is placed before them. Of course this is one of the fine fruits of a mission church, for it develops a body of good workers, by reason of the fact that a personal responsibility rests upon each one. We are proud of our missions. They are doing nicely.

HOME MISSION WEEK.

THE week from November 17-24 was widely observed through our Church as Home Mission Week. In some places the audiences were not as large as desirable, but the interest was keen and results very gratifying. Rev. Mr. Stelzle will shortly issue a brief statement showing the results of this week's campaign. A copy of it will be mailed in due time to every pastor. In our own Church there were many union meetings held. In towns and cities where it was possible the various Reformed congregations united, meeting in different churches on different evenings. In others there was a mutual and a free interchange of speakers. In still others the various denominational bodies united in a series of union meetings. Thus the work of Home Missions was presented and in addition thereto also a practical illustration given of how the various

bodies of the Christian Church might work together in this great nation-wide enterprise.

Many of our pastors took occasion at this time to challenge their people to establish one or more Church-building Funds in connection with the golden jubilee of the Board of Home Missions. There have been a number of encouraging responses, some in pledges and others in checks.

THE MEANING OF HOME MISSIONS ENLARGING.

THERE was a time when Home Missions meant the establishing of a new congregation by a respective denomination. Thus there came to be a scramble for place on the part of these denominations. Each tried to get first into the field and take possession of the place for the sake of his own denomination. But this conception of the home mission enterprise has happily undergone some striking modifications. The late Home Mission Week brought into prominence a number of other aspects of the work. It made clear the fact that it is no longer a matter of geography, nor of denominational zeal, but one of serious social and moral problems. The work of Home Missions is vitally interested in all that makes for the welfare and uplift of human society. It proposes to vitalize and Christianize all the relations of life. We hear a great deal in these days about "intensive farming." There was formerly too much waste, and the farmer did not realize from his soil all that it was capable of producing. Now under the influence of a scientific study of the soil he raises manifold more crops than he formerly did by the old method. Just so our congregations are capable of producing far greater results than they are yielding, if proper scientific and up-to-date Christian methods are applied. This, too, is a phase of home mission work.

The average congregation to-day needs to be vitalized and energized to do greater things for Christ and for humanity.

We have not reached the point of efficiency as we should. No church has any right to do less for Christ than it possibly can. And no pastor is doing his full duty who does not by every available method seek to bring his church up to the highest possible degree of efficiency.

The Home Mission Boards of the Christian bodies will hereafter not be so much concerned about the organization of new missions, as they will be in successfully grappling with these great social, industrial, moral and religious problems in the nation, and with the vitalizing of the already established congregation. But here is a task which demands the wisest leadership and executive ability, the deepest consecration, and the most self-sacrificing efforts on the part of those charged with its responsibility. This enlarged, inclusive meaning makes the work of Home Missions worth while and forcibly challenges men and women to make even larger contributions to this great heroic enterprise.

NOTES AND NOTICES.

THE annual meeting of the Home Mission Council will be held in New York City on January 14 and 15, 1913. This Council is composed of the leading Home Missionary Boards and agencies in this country. Dr. Charles L. Thompson is the president. Our Board will have several representatives present. Dr. C. E. Schaeffer is a member of the Executive Committee.

The quarterly meeting of the Executive Committee of the Board of Home Missions will be held at headquarters in Philadelphia, on January 15, 1913, at 7.30 P. M.

The General Secretary recently visited the missions at St. Louis, at Chicago, at Gary, Ind., and at Dayton, Ohio. While at the latter place he delivered two lectures before the students of Central Theological Seminary on "The Principles and Problems of Home Missions." He

also met in conference the ministers and laymen of Dayton and vicinity and outlined the program of work before the Reformed Church during the jubilee year, 1913.

Our missionary at Detroit, Rev. C. W. Brugh, has resigned to take up the work of Synodical Evangelist in the Ohio Synod. This was Mr. Brugh's second pastorate in the same mission. He did a good work in a very hard field. Much of his work was of the nature of rescue work. We wish him abundant success in his new field.

Rev. F. S. Zaugg, who eighteen months ago started a work for our Church at Albenarle, N. C., has resigned to accept a call to Hamilton, Ohio. Mr. Zaugg was our missionary at Omaha for a number of years. His health caused him to relinquish the work at Omaha and he went to a more southern clime. He feels fully restored and is able to do the larger work which the Hamilton, Ohio, church offers him. Our best wishes go with him.

Rev. Dr. Paul S. Leinbach, the recording secretary of our Board since 1905, has accepted a call to the Hamilton Grange Church in New York City. This will oblige him to sever his relations with our Board, which is to be sincerely regretted. He proved himself a valuable member of the Board, and his genial presence, counsel and good judgment will be greatly missed in our Church courts. May success attend him in his chosen field.

CO-OPERATION IN HOME MISSIONS.

AT the Federal Council of the Churches of Christ in America, which was held in Chicago, December 4-10, 1912, the report of the Committee on Home Missions was read by Dr. L. C. Barnes, of the Baptist Home Mission Society. It was a very comprehensive and satisfactory report. It showed what progress had recently been made along co-operative lines in Home Mission work. The application of



THE MORI CLASS IN FIRST REFORMED CHURCH SUNDAY SCHOOL, TIFFIN, OHIO, CONTRIBUTES TO JAPANESE MISSION, SAN FRANCISCO.

the following principles of co-operation was recommended.

(a) In new settlements where competitive methods instead of becoming entrenched may well be avoided at the outset;

(b) Among European immigrants who have everything to learn in the new country and ought to be met with the gospel in a simple, unconfusing form;

(c) Among Orientals in this country, so many of whom are to return to leaven non-Christian Asia with conceptions of Christianity given them while they are here;

(d) Among all the remaining pagan aborigines of America;

(e) Among Spanish-speaking Americans who are so largely without the Gospel, and at the same time are so trained as to be utterly baffled by many conflicting forms of Christianity;

(f) Among Mormons.

(g) In mining and lumbering camps, where the population is especially shifting;

(h) In the congested sections of great cities, where there is no coping with the vast needs except by co-operating;

(i) In the thinly populated sections which are not strategic numerically and yet, judging by the past, are the springs of the best life of the nation;

(j) In the smaller towns and villages which have no assurance of large growth and where the most obvious cases of overlapping are frequently found.

The reciprocal exchange of churches was likewise recommended. All this is a long step in advance. The discussion also brought out the idea that in a town or village where only one church can be supported and maintained, the people should go together and organize a church and affiliate it with the denomination of which the majority are members. An independent union church was not deemed advisable.

Bishop Fallows, of the Reformed Episcopal Church of Chicago, told of the organization by him in South Dakota of a Congregational church from an assortment of seven denominations, and said he would be glad to form a thousand such Congregational churches.

Superintendent Horning and Missionary W. H. Bowers, of St. Louis, recently went to a little town in Southeastern Illinois, called Tamms, and organized a Reformed church there, into which more than half a dozen different denominations entered, including several Roman Catholics. We are making considerable progress along this line, and it is significant to observe these hopeful signs.

A THOUSAND FUNDS.



THE Church-building Fund certificate of the Board is found in three hundred homes of the Reformed Church. It is issued to every individual or congregation or Sunday School that contributes a Church-building Fund of \$500 or more. It always bears a suitable name, which continues to be associated with the Fund. If it bears the name of a deceased person it is first of all a beautiful memorial. It is far more expressive than costly marble or granite. Then it is an expression of loyalty and love to the Church. It is a contribution in the interests of the kingdom. It is a continuous blessing. It blesses both the giver and the receiver. It is twice blessed. It is never lost. During the twenty-five years since these Funds have been established every one of them has been kept intact; not one has been lost. Some of them have aided in the building of 11 churches. These Funds

have made possible our splendid Home Mission work. But the Board needs more of them. An effort is now on to raise 1,000 of them during 1913, the year of our jubilee. This simply means on an average one Fund from every congregation. Surely in every congregation there is some individual or a group of individuals, or the entire congregation together with numerous organizations, that will be able to contribute one or more of these Funds.

The Board must have them if the work is not to suffer. Many of the missions must have help in the building of their churches, in the payment of their debts. If the Church at large can thus assist them they will speedily come to self-support.

Now is the time to pledge the Fund. Payment can be made any time during the year. The Board has a score of Funds which are being paid in installments. A woman who earns small wages pays her Fund by sending \$25 a year. Others have put Funds into their wills. Still others are giving notes payable one year after death. A few have given Funds on the annuity plan, where the Board pays interest during the lifetime of the donor. This, however, is done only in very exceptional cases.

ONE THOUSAND FUNDS is a challenge big enough for our Church. But it is not too big. It's a man's job, but the people of the Reformed Church are equal to it. They are thinking in large figures, and many of them will not tackle a small proposition. Let there be a strong, big, united pull. Let the whole Church come forward and do something worth while.

MISSION MESSAGES.

Home Missions will save America.

Home Missions will save the Church.

Home Missions will save the World.

The crucial problem in the missionary enterprise to-day is the Home Base.

Nothing can kindle a flame in others that does not burn itself.



Reverend
J. W. Pontius
Pastor
Bethany
Church,
Butler, Pa.

BETHANY CHURCH, BUTLER, PA.

THE early records of Bethany Church are somewhat indefinite, but from them we gather that St. Paul's congregation was organized by the Rev. T. F. Stauffer in the year 1878. He was succeeded by the Rev. D. N. Harnish, during whose pastorate the congregation was divided. Those who did not go to the South Side, effected an organization in the year 1891 under the name of Bethany. Rev. H. E. Snyder was chosen as the first pastor of the new interest. During the pastorates of Revs. J. A. Leutzinger and W. G. Klein, the Petersville congregation was connected with it and it was then known as the Bethany charge. This union lasted until the pastorate of Rev. S. C. Long. Because preaching in the German was needed in the Petersville congregation, it was separated and Bethany constituted a charge by itself. Rev. Long did a good work in the four years of his pastorate, but he was compelled to resign on account of temporary blindness. Rev. L. V. Hetrick did a fine work during his stay of one year. He was succeeded by the present pastor.

The old church was erected by the

English Lutheran Church in the year 1850. It was sold to the Reformed Church in the year 1878. When the St. Paul's Church was organized, those who remained purchased their share in the above building and worshiped in it until the week beginning August 14, 1911, when it was torn down. For a number of years, the condition of this house of worship was such as demanded, either very general repairs or the building of a new church. During the pastorates of Revs. Long and Hetrick the project of building a new one was considered but not carried out. A little over a year ago a soliciting committee was appointed consisting of W. A. Ashbaugh, N. J. Boyer, George W. Braun, C. T. Holmes and O. J. Graham. This committee met with commendable financial encouragement among the members of the congregation. At a congregational meeting held May 15, 1910, it was unanimously resolved that the consistory be instructed to build a new church according to the plan made by the architect, Harry S. Kline, now deceased. The following Building Committee was appointed: John W. Pontius, W. A. Ashbaugh, T. C. Limberg, N. J. Boyer, George W. Braun and Henry

Biehl. John Sarver was appointed overseer and manager of the work.

The new church is designed in the Gothic style of architecture, the general plan being that of a cross. It is built of stone and presents a churchly appearance. It has a seating capacity of about three hundred. The basement constitutes the Sunday School department. This room when all the partitions are up can be arranged in amphitheatre style. Its seating capacity is three hundred and twenty-five.

On the 27th of October, 1912, this church was dedicated. Three services were held. At the morning service the pastor was assisted by the Rev. Theo. F. Herman, D. D., and Rev. J. M. Evans. The former preached a very fine sermon and the latter made a short address. At the afternoon services the local pastors made addresses. In the evening the pastor was assisted by the Rev. David, of the Presbyterian Church, and the Rev. W. H. Tussing, of Pittsburgh, who preached an edifying sermon. These services were well attended. By passing envelopes at each service and without any special ef-

fort to solicit funds, one thousand six hundred and fifty dollars was laid on the altar as a thanksgiving offering, in cash and pledges. A letter from Rev. D. A. Souders, D. D., Superintendent of Missions, of Pittsburgh Synod, was read at the afternoon service, in which he presented the greetings of the Board. This was a great day for Bethany Mission. Its members feel well repaid for all the self-denial and self-sacrifice involved in the erection of the church. Of it one of the local ministers said this:

"I have been admiring this church through all the process of its building, and in architectural beauty it is not excelled in our city. I believe the biblical meaning of Bethany is 'House of Sweetness,' and I trust that this name may be realized to you and your people in the sweetness of your fellowship with God in this new and beautiful church home."

Every storm and stress and sting
Is God's way of bettering.

—*Herrick Johnson.*



NEW
BETHANY
CHURCH,
BUTLER,
PA.

OBSERVATIONS OF THE TREASURER.

J. S. WISE.

IN addition to receiving the offerings for all of the Home Mission interests of the Church, I have been recently more than favored with a number of opportunities to present our cause to the Church at large. Within a month I have visited and addressed audiences in Sellersville, Pa.; Allentown, Pa.; Lehighon, Pa.; Philadelphia, Pa.; St. Vincent, Pa.; Bethlehem, Pa.; Greensburg, Pa.; Irwin, Pa., and Easton, Pa. Naturally in covering so wide a field many local movements that may appear trivial and of no consequence to the local congregation, stand out uniquely to the visitor. For instance, at Lehighon, I discovered a thoroughly up-to-date, well-equipped, modern Sunday School, which has all the promise of becoming one of the strongest features in that community for the up-building of the Church and the training of the youth. No mistake must be made here in the guidance of so powerful an institution for good, and I believe that it is the purpose of the officers of this school to so direct its course that its work would not be circumscribed and limited to the town in which it exists only, but that it will be the means of developing such an atmosphere for the great business enterprise of the Church—Missions—that the future generations of Lehighon and vicinity will do wonderful things in the extension of the Kingdom.

In Greensburg what has so often been claimed by the promoters of the Every-Member Canvass has been verified. They are just about completing at this time their canvass for this year. It was my privilege to meet with the leaders of the movement and I found them about to enter heartily upon the work. As other churches testify, who have made such canvasses in the past, so here we find the same experience. Since they have adopted this plan they have more than raised their apportionment for benevolence and I have been informed that the increased amount required by both the Home and

Foreign Boards is to them no hardship whatever, but that it will be met with ease.

Another prominent church located in Reading, Pa., whose apportionment is large, has frequently testified to the same thing and their testimony is backed up by deeds, because I am in position to report that it is the only congregation to date that has paid its apportionment in full to the Board of Home Missions for the current year, and I am assured that there will be a surplus to be divided later on. With such testimonies it seems to me every congregation must heed the call now being made upon them for the adoption of this plan of finance.

In Easton I discovered what was new to me in Sunday School work. They have elected a Superintendent of Missions, and I understand their purpose to be that this officer shall have general supervision of the study of Missions in the Sunday School. The first plan will be to organize a Mission Study Class to be made up of young people taken away from a number of Classes, during the lesson period only, and instead of considering the International Sunday School Lesson during that period, they will take up one of the Mission Study Text Books. After the course is completed a new class will be organized, taking up another textbook, etc. This opens a field for Mission Study among a class of young people that will attend a Sunday School session but cannot be induced to join such a class at any other time, and at the same time they do not sever their connection with the Sunday School class to which they belong. An excellent idea, and I am pleased to pass it on. While I am on the subject of Missions in the Sunday School a new text-book devoted to hand work for the junior grade of the Sunday School as supplemental lessons on Missions, by Rev. F. W. Bald, B. D., edited by Rev. Conrad A. Hauser, the Superintendent of Teacher Training, must not be overlooked. The same may be had from the Publication and Sunday School Board for 15 cents.

Beginning with the present Classical

Year I have been sending the Classical and Synodical treasurers monthly statements of all the Home Mission moneys received at this office, whether they reached me through them or whether they were sent direct. This little statement has been going out regularly and now that the Home Missionary Day offerings are coming in, the November statement became all the more valuable and interesting. I am in receipt of quite a number of expressions of appreciation regarding this statement. It clearly proves that no matter whether Classes or Synods direct funds to be remitted direct to the Boards or through Classical treasurers, or any other way, the fact remains that considerable money will reach its final destination in a contrary way, and therefore, the interchange of statements of this character will enable the officers of Classes and Synods to arrive at accurate statistics.

The Home Missionary Day offerings, without including the contributions of the three beneficiaries, has almost reached \$4,000 at this writing, December 18th, and by comparing the amounts received with the amounts contributed by the same congregations last year, 270 in number, I find that they have increased their offerings 70 per cent. Shall this percentage of increase be maintained to the end?

INTERESTING HOME MISSION EVENTS IN THE CENTRAL DISTRICT.

SUPERINTENDENT D. A. SOUDERS.



A NUMBER of interesting events occurred in this district during the last month. Soon after the annual meeting of Pittsburgh Synod came the dedication of the new mission church in Butler, Pa., on October 27. The congregation has been languishing for some time from lack of a sufficient and attractive church building. The church is located in the central part of the city and accessible to all its people, but the fact that the church was old and small and poorly adapted for its use prevented any growth. The decision to build was rightly made. Then

came the difficult task of selecting a site. The old lot was too small; new lots were too expensive. The decision was to remain in the old location and use every available inch of the lot.

The architect did remarkably well in designing a building under these limitations. The Sunday School rooms and assembly room are in the basement, the furnace room and toilets being under the pavements. The auditorium itself, though compact, is symmetrical,—in the form of a cross,—beautifully designed and finished, and though small is said to be the finest church in the city. A member of the congregation took the contract and serves practically for nothing, charging only what the sub-contracts cost. The building is therefore not only a gem, but the debt is remarkably small and will be paid in a few years if the present earnestness and enthusiasm of the members is any index at all.

The next event was the laying of the corner-stone of the Sunday School room of our new mission in Rochester, N. Y., which took place on Sunday, October 27. The members of the mission as well as their friends and visiting ministers, were all pleased with the services and even more with the good faithful work which the contractor is doing for them. There were present and took part in the services the District Superintendent, Rev. Dr. Darms, a foster father to the new interest; Rev. Mr. Hoch, of the Reformed church, and the pastor of the new Presbyterian mission, which has been located within three blocks of our church. All spoke at the service. The basement of the new building is to be ready for occupancy early in January. It remains to be seen how two missions so close together in the same new territory will prosper, but as we were first on the ground, the sentiment of the community is at present strongly in our favor.

Word has come from our mission in Louisville, Ky., that the building is growing apace and will be ready for use early in January. As we hope to visit the mission in the near future, we hope to give information more in detail then.

The most interesting Home Mission event in Western Pennsylvania was not Reformed, but Presbyterian. However, as it was in territory contiguous to our own, it has its lessons for us.

On October 29 and 30 Redstone Presbytery celebrated its 130th anniversary with a Home Mission rally, in which was included the report of a "Survey" of the coke region. The region includes Fayette County and parts of Allegheny, Westmoreland and Somerset Counties. The entire population in the territory of the presbytery (area 1,823 square miles) is 349,162. The native-born is 70% and foreign-born 30% of the whole population. Foreign-born and born of foreign parents is 55.2%. Native-born of native parents, 44.8%. Foreign-born represent nearly fifty nationalities drawn from all parts of the world. The five leading nationalities are in order of their numbers:

Austrian	33,996
Hungarian	17,413
Italian	15,893
German	6,860
Russian	5,811

Total 79,973

Foreigners in the territory, 97,000; foreigners from Southeastern Europe, 79,973, or 76% of total; workers in bituminous mining, 66% foreign.

Churches in the territory, 518; Protestant churches in territory, 432; Roman Catholic churches in territory, 70; Jewish synagogues, 13; Greek Orthodox churches, 3; Independent Catholic, 1. Churches for English-speaking population average 675 per church; churches for foreign population average 1,150 per church. One Protestant church member for every six of the population.

But statistics are tedious except for those specially interested. These are significant for us because we too are working in similar territory in Westmoreland, Allegheny and Somerset Counties.

We have not made so thorough a canvass, but during last vacation Mr. Louis Borinyi, one of our Hungarian students, visited every community in Westmore-

land Classis where his countrymen are found. He visited twenty-three coal and coke plants. At three of the largest colonies of Hungarians he held religious services, and with the aid of ordained ministers held communion services. He reports the people in need of religious teachers and lays the work to the heart of the Reformed Church because everywhere he found members of our Church among the foreigners. His report will no doubt receive very earnest consideration at the next annual meeting of Westmoreland Classis.

Home Mission Week was very generally observed by the churches of all denominations in Western Pennsylvania and Ohio. It was the Superintendent's privilege to speak at Harmony and Evans City on November 17; two times in Irwin; at Kittanning on Wednesday evening and at Jeannette on Sunday, November 24. Everywhere the audiences were large and the interest keen. As an outcome of these services we have promises of at least five Church-building Funds.

Not the least promising event of the month was the meeting of the Mission Committee of Westmoreland Classis, to which the Superintendent was invited, the purpose of which was the organization of a follow-up campaign to celebrate the Jubilee Year. The program suggested and to be elaborated by the committee contemplates addresses to all the congregations in Classis on the following subjects:

"The History and Genius of the Heidelberg Catechism."

"Its Application to Present Day Religious Problems."

"The Raising of the Half Million Church-building Fund."

"The Every-member Canvass for Benevolence," etc., etc., etc.

Not for a generation at least has there been so much earnest activity in church work as is manifested in Classis at this time.

Thought once awakened does not slumber again.—CARLYLE.

BOOKS WORTH WHILE.

American Social and Religious Conditions.

By Charles Stelzle. Published by Fleming H. Revell Company, New York. Price, \$1.

This book is a mine of valuable, up-to-date information concerning the social and religious conditions of our country. Rev. Mr. Stelzle has charge of the Department of Church and Labor in connection with the Board of Home Missions of the Presbyterian Church. He is an expert on subjects of social service. This is the burning question before the American people and before the Christian Church to-day, and no one can claim to have an adequate conception of the problem without having studied this graphic and thought-arresting volume. The book is enriched by numerous charts, some of which were used in the Home Mission Week campaign, but others are strikingly new and suggestive. We bespeak for it a large sale.

Some By-Products of Missions. By Isaac Taylor Headland, Ph. D. Published by Jennings & Graham, Cincinnati; Eaton & Mains, New York. Price, \$1.50.

Here is one of the best evidences of Christianity which has appeared upon the market for a long time. Dr. Headland has travelled extensively and observed widely. He records his observations in an interesting fashion. He asserts that the chief product of missions is regenerated human beings, and that all other results in the various phases of civilization are simply by-products. Thus he discusses By-products in Government, in Trade, in Science, in Civic Life, in Intellectual Development, in Music, in Art, in Exploration, in Language and Literature, etc. The book is written in such an earnest, direct style that it captivates the reader from the start and holds him till the finish. In view of these many by-products on the mission field he feels that many of our large industrial concerns, like the Standard Oil and the Singer Sewing Machine Companies, could well afford to make large and liberal appropriations to the missionary cause on foreign fields.

All the Year Round. An Outlook Upon its Great Days. Newell Dwight Hillis. Fleming H. Revell Company, New York. Price, \$1.20.

The great preacher of Plymouth Pulpit, Brooklyn, has issued a very timely volume of addresses covering some of our great national and religious holidays. Most of these addresses were delivered in Plymouth Church, and therefore they contain much that will be found valuable to the pastor who observes these special days with his people. It is not always easy to prepare something new and interesting, but Dr. Hillis furnishes many valuable suggestions in this book of twelve discourses.

THE PERSONAL LIFE OF DAVID LIVINGSTONE. By W. Garden Blaikie, D. D., LL. D. Publishers, Fleming H. Revell Company. Price, 50 cents.

The appearance of this new popular edition of the Life of Livingstone on the eve of the Livingstone Centennial, and at the moderate price of 50 cents, should be welcomed by all the friends of missions. Among all the biographies of this great man, the one by Blaikie has long ago taken first place. It is the fountain for most of the information we have of the great explorer into the wilds of Africa. The purpose of the book is to give the world a better knowledge of the character of one of the greatest missionary heroes. Its study will create an admiration for all the noble saints who have gone into the dark places of the earth with the joyful tidings of salvation.

A MODERN PIONEER IN KOREA. By William Elliot Griffis. Publishers, Fleming H. Revell Company. Price, \$1.25 net.

This is the life story of Rev. Henry Gerhart Appenzeller, a pioneer missionary of the Methodist Episcopal Church. Dr. Griffis relates in a most captivating style the life-work of one who in his early youth and manhood was a member of our Church. In fact, the foundations for his religious and intellectual life were laid by faithful pastors and teachers whom we now revere among the fathers in Israel. While this charming book contains much that is new about Korea, it has many side lights, and among them no more illuminating than the one relating to our own institutions. The author pays a high tribute to the Swiss ancestors of the noble Appenzeller, classing them among the men best known in art, poetry and history, and as furnishing many illustrious names in the Reformed Church, the annals of education, and the story of civilization. His reference to Dr. Dubbs is worth the price of the book.

The apportionment for Home Missions is \$155,000 a year.

The Board controls property valued at over \$800,000. Its assets are larger than that of any other Board or institution in the Church.

Our Home Missionaries are among the most able, devoted and self-sacrificing men in the Church. Most of them are young men, with vision and enthusiasm. They and their churches are the coming leaders in the denomination.

Foreign Missions

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

HOPE THE SIGN OF NEW YEAR.

The New Year is a dawn. The Oriental mothers set their children with their faces in the East, the setting sun at their backs and had them pray for the safe arrival of a new day. "The night is good, the dew is sweet and rest is needful," cried the eastern mother, "but pray thou for the new day, for that is hope."

And this is the spirit of the New Year.

A PRAYER.

Through every minute of this day
Be with me, Lord!
Through every day of all this week
Be with me, Lord!
Through every week of all this year
Be with me, Lord!
Through all the years of all this life
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fullness, Lord;
That so, when time is past,
By grace, I may at last
Be with Thee, Lord!

—JOHN OXENHAM.

HAVE FAITH IN GOD.

God is ever leading His people into larger service with the changing years. We cannot stand still. We must move forward in hopeful trust, or turn back faithless. There is a gracious growth for all who see the larger purposes of His grace and truth. What we want to profit by the past is to carry the spirit of our fathers, their faith in God, their strong sense of right, their love of the truth, their spirit of self-sacrifice, their loyalty to one another over into the present.

Let the past be a pledge for the future. As we believe in God and His loving purpose for us, so will we believe in ourselves and in our future. Christ is to us the hope and consolation in all our undertakings. He leads us into a large place of service, and as our faith so shall our effort be.



THE GARDENER, YOCHOW CITY GIRLS' SCHOOL.

(This man cleans the grass from the brick walks with one hand and holds in the other the Catechism, which he studies.)

MAN WHO STOOD STILL DIES.

The past year will mark, and let us hope for all coming time and in all places, the passing of one of the quaintest characters in Illinois. His name was Stockwell, and he was known as "the man who stood still." He was the owner of one of the biggest stores in the State, outside of Chicago, and he did a prosper-

ous business during the Civil War. But he did not keep abreast of the times. He carried the same line of goods until he died. His store became a curiosity shop. He did no advertising. No one came to buy. He had stood still for fifty years! He was seventy-seven years old. Let us hope he left no descendants in Church or State.

PRAYING FOR MONEY.

"Whatsoever ye shall ask." Money? Can we ask for money? Well, why not? Why cannot money be a legal tender of the kingdom of God, as well as of the United States? Behold George Mueller receiving a million dollars to feed, clothe and educate his orphan children; Spurgeon spending fifty thousand a year on his orphanage; Dr. Barnardo, with his tens of thousands used in the care of his London waifs—every dollar of these vast sums coming as an answer of prayer. But they were prayers *in Christ's name*. "If ye shall ask *anything* in my name, I will do it." Isn't money listed in the anything column?—IDA Q. MOULTON.

"Learn of Christ, the Man of prayer—
With Him on the mountain bare
Tarry till the break of day,
Follow to the desert drear,
Linger in the garden near,
Learn of Jesus Christ to pray."

THE RECORD OF MISSIONS IN 1912.

Each year the *Missionary Review of the World* publishes the statistics of the Protestant Missionary Societies of the world. These tables furnish valuable information for the workers. The number of foreign missionaries are 24,092. The contributions of the churches amount to \$30,404,401. One-third of the workers and one-half of the contributions come from the United States. The editor sums up his findings in these words:

"The table shows a healthy increase of missionary activity throughout the earth. It reveals growing liberality of the Christian forces. A greater number of men and women are willing to go out into the

field, and the increasing numbers of converts and communicants and of the pupils in the missionary schools prove clearly that the Spirit of the Lord is at work, and the seed sown is bringing forth fruit abundant unto Eternal Life, but, at the same time, a glance at the table shows that after all only a small part of the work which ought to be done by the Christian Church among the multitudes of non-Christians throughout the earth is being performed, and that prayer should be made without ceasing that the Lord stir up His Church to greater zeal, to greater activity, to greater liberality and to greater consecration in the service of the Master."

THE CAUSE FOR IT.

Indifference to foreign missions is the natural outcome of infidelity and materialism. Deny the unity of the human family; make man the offspring of the monkey or the clod of earth, and a true manhood the result of development, and the logical effect is apathy toward a pagan world. Then the Hottentot is a brute and the French Governor of the Isle of Bourbon is right: "You may as well attempt to convert oxen or asses as to make Christian men out of the Malagasy." If fetish worshipers are brutes, at best only on the long road toward manhood, why not let them alone and take care of the higher products of evolution! Let these millions of cannibals die eating each other; it matters not if they are never evolved!

But the instant we heartily believe that God has made of one blood all nations of men; that the family of man is one; that there is no human being however embroiled or brutal that is a brute; that behind the darkest skin and most bestial physique an immortal soul burns like a gem buried in the dust; that the Maori, Papuan, Tierra del Fuegan is our brother, and capable of a future equally glorious with that of any other soul—the moment we must accept this truth, such indifference cannot survive.

A. T. PIERSON.

FOREIGN MISSION DAY—FEBRUARY NINTH, 1913.

The Observance of the Day and the Use of the Service is earnestly urged by the members of the Board of Foreign Missions and by the workers on the Fields.

This is a splendid opportunity to rally all our Christian men and women and children in behalf of the needy men and women and children in China

This is the one privilege of the whole year for the entire Church to think of the great cause of Foreign Missions on the same day, and to pray in the same words for the Spread of the Gospel unto the Ends of the Earth.

THE FOREIGN MISSION SERVICE.

The Foreign Mission Day Service for February 9, 1913, is entitled, "Ask of Me," and its aim is to stress the need of prayer in the work of Missions. All human efforts without the divine help must prove abortive in winning souls for Jesus. Every advance made in the spread of the kingdom of God in the world can be traceable to the power of intercession. Prayer not only sends out the workers, but it also sustains them in their work. In the degree that we pray for the salvation of souls in that degree will souls be won for heaven.

There is a devotional tone pervading the entire service that cannot help but strengthen the spirit of supplication in many hearts.

China, "The greatest Mission field in the world," and "Our China Mission" are two features of the Service that will give the Church a clearer vision of the vast unsaved millions in the New Republic, and of the great opportunity for a splendid work on the part of our missionaries with proper equipment.

The hymns, as usual, are of the best. "The New China," the last hymn written by that noble woman, Margaret E. Sangster; "O Lakeside, Thee I Love," by Dr. William E. Hoy, and the new tune to "Jesus I Live to Thee," composed by a grandson of Dr. Harbaugh, will have a peculiar interest to all who will have the privilege of enjoying the Service.

The responsive readings, the instructive selections, and the inspiring hymns make this one of the finest services ever issued by the Board of Foreign Missions.

All our congregations and Sunday Schools should use it. By all means let pastors and superintendents urge the members to take copies home with them for further careful study.

CHINA FOR CHRIST.

To-day the oldest nation in the world is in the throes of a new birth. After centuries of stagnant existence a new day is about to dawn in China. There is felt all over that vast empire the flush of a new spiritual energy. Whether China will be won for Christ will depend upon the foundation on which the new Republic is being built. If the nation in the process of forming will rest upon the principles of righteousness, truth and love, then the millions will see the salvation of our God. The Church of Christ can play an important part in the changing China. Is she aware of her opportunity? Is the Church ready to mold the future character of a nation destined to be a great world force? Is



MISS HSIUNG, HER MOTHER AND TWO PUPILS,
YOCHEW CITY, CHINA.

the Church willing to spread her light ere the night again cometh?

That China is one of the greatest, if not the very greatest, mission field in the world, all men know who are familiar with its size, its population, its needs and its prospects. Think of it! Over four million square miles! Over four hundred millions of people! More physical and spiritual destitution than in any other part of the globe! Great progress in recent years!

Two reforms have taken place in China in the last three years that prove them an earnest and capable people. The opium traffic and foot-binding will soon be evils of the past. These reforms have been brought about by the influence of Christian teachings and example. The Chinese are eager to know the secret of our greatness as a nation. They have adopted our form of government, and they will adopt our Christian religion if they will learn to know it. "China for Christ" is the cry of China's own native Christian Church, born under the blessed auspices of the nineteenth century missionary enterprise, and sprinkled at the close of that century with the blood of Chinese Christian martyrs.

CAUSE FOR REJOICING.

That our Reformed Church has a mission in this greatest of all mission fields, is cause for rejoicing. The Lord led our first missionary, Dr. William E. Hoy, to China in November of 1899. Later he located at Yochow City, in the province of Hunan with its 22,000,000 of people. This is one of the largest of the eighteen provinces—the last to welcome the foreigner, but the one who now values his presence.

At Yochow City all our institutional work centres. Chapel, school and hospital buildings are used for the training of men, women and children in the ways of pleasantness and the paths of peace. The same work is being done at Shenchowfu where the foundations are laid for a splendid work. We have seventeen missionaries in the China field. These are not sufficient to meet the present urgent needs. In the hope that the Church

will provide the additional workers, buildings and equipment, the Board of Foreign Missions has approved of the loud appeal from our China Mission, and has sent it forth through the Church papers with special emphasis in the Foreign Mission Day Service.

NOW IS THE TIME.

This is the time of all times for the Church of Christ to take up the work of the fathers and win all the non-Christian world for the kingdom of our Lord. *Opportunity* is written in large, luminous letters over the heart of the great heathen world with its one thousand millions of souls. Never before have the Christian workers faced a grander opportunity or a more fearful responsibility. It is a testing time for the powers that make for righteousness. The Church is on trial, and if she neglects to meet successfully the present world-crisis, it will weaken her power both on the home and foreign fields. It is a whole world task that confronts the Church of Christ, and the test will be the adequacy of Christianity as a world-religion. Dr. Robert E. Speer has put the issue in few but plain words: "If my Christ is not big enough so that he can save the whole world, he is not big enough to save me. And if he is so big that he can save the whole world, and there is in my hand any power to help him to do it, I stultify my faith, I deny my discipleship, if I withhold from him the co-operation that I can give." And now is the time to give it.

NEW TUNE TO THE OLD HYMN.

The tune used in the Foreign Mission Day service to the hymn, "Jesus I Live to Thee," by Dr. Henry Harbaugh, was written by a grandson of Dr. Harbaugh's, —Henry Wilson Harbaugh, about February, 1897. It is supposed that the tune was suggested to him by the fact of the hymn being sung to the old tune at the funeral of a relative in February of that year. He was then nineteen years old. He was born April 21, 1877, at Mercersburg, Pa., and died at Saranac Lake, April 18, 1906.



OUR YOCHOW CITY GIRLS' SCHOOL, CHINA.

THE WORK OF A DAY IN CHINA.

S. EMMA ZIEMER.

Uneasy lies the head that wears the crown of a foreign missionary. There are odds and ends to fill up the hours of each day so that at eventide many things are found undone. Miss S. Emma Ziemer, principal of our Girls' School at Yochow City, China, gives us a glimpse of what her life has been the last few months:

I usually leave the breakfast table and go to school; that gives me about half hour for inspection of rooms and pupils. We open school at eight thirty. The household duties for a family of thirty are not small. Especially when the helpers need as much and more attention than the pupils. There is the food, the laundry, the beds, the bedding, the baths, the cleaning, etc., etc. From quarter to nine until quarter to twelve I teach classes without a vacant period. At one fifteen we open the afternoon session. I divide my time in teaching, overseeing Chinese teachers (I try to give them a bit of method) and preparation on the Chinese branches which I teach.

"When four o'clock comes I usually have a long list of things which must be done. The daily accounts must be written, perhaps it is a case of disciplining a pupil, some orders to the gardener, or to the cook, or to the water coolie because the water gongs are empty. Here is an orphan child who needs clothing, or perhaps Chinese guests are announced. My day does not end until evening study period is over and the children are in bed. So days, weeks and months go by without realizing the time.

"At present I have a double portion of work because Miss Kanne is home on furlough. When I almost give way beneath the cares and responsibilities of these days, there comes the comforting thought that soon my faithful co-worker will be here to share with me the joys and sorrows of our work. I do want to say however that no other work with such difficult problems, brings in return so much real joy. I do not mean to complain of the heavy work. I only mention it to show you how little time there is for letter writing. When help comes I promise to do my share of corresponding."

華容

THE CHINESE CHARACTERS FOR HUA TONG.

HUA TONG.

REV. F. K. HEINRICHSOHN.

(Hua Tong—"Flowery Appearance.")



It is difficult to say why this name was given to the busy city, which lies about forty miles west of Yochow, on the northern shore of Tong Ting Lake. As one approaches Hua Tong it has the unattractive appearance of most of the cities which lie in the low, flat district adjoining the lake. It has the narrow squalid streets and thickly huddled together houses of the typical Chinese town, and I fear if any of us had been asked to name the place, we would scarcely have selected one meaning "flowery appearance."

Hua Tong lies in the midst of a thickly populated district surrounded by numerous market towns. This district belongs to our Yochow field, and the missionaries at Yochow have felt for a long time that a station should be opened there, but lack of means and workers has delayed their doing so.

It is not their intention to open hospitals and boarding schools at Hua Tong, such as we have at Yochow and Shenchowfu. Two foreign preachers should be sent to begin the new work, a church should be built, and a day school opened to be used as a feeder for the Lakeside Schools. Yochow would be considered the main station of the whole district.

We are hearing it said continually, and with truth, that since the recent revolution in China, the doors are wider open and the opportunities greater than ever in the past. The psychological moment

is certainly at hand for our taking possession of this portion of the field which has been allotted to the Reformed Church.

In the past Hua Tong has been unfortunate. Several times in recent years unscrupulous Chinese, falsely claiming to be Christian evangelists, have established themselves in this city and have oppressed and deceived the people under the cover of the Christian religion. In consequence strong prejudices against Christianity have been aroused in the city.

We owe it to the people of Hua Tong not to delay any longer in beginning to labor among them in order to overcome their prejudices and to preach to them the Gospel of Jesus Christ regularly in all its purity and truth.

THE NEED FOR PRAYER IN MISSIONS.

The Executive Committee of the Laymen's Missionary Movement, the chairman of which is Mr. S. B. Capen, ventures to request the missionary agencies of the churches to set afresh before the Christian men of North America the fundamental need of a new life of prayer in connection with the work of Missions as the providence of God is now pressing that work upon the Christian Church.

"It is clear that the missions of Christianity in foreign lands are moving forward with widening success. This is evidenced by the increased membership of the native churches and their advancement in self-dependence and vitality, and in the pervasion of the life about them with Christian principles. It is clear, also, that the missionary interest at home has become more intelligent and sympathetic, and that it is more widely diffused than ever before. For this we rejoice and give thanks. It is clear, also, that God is stirring the nations as they have not been stirred before in our time, and that the mind and heart of the non-Christian world have been opened to the entrance of the Gospel as they have not been opened before at any time. For this, too, we rejoice and give God thanks.

“But it is also clear that neither the measure of our efforts abroad nor the depth of our missionary interest at home is sufficient to ensure the immediate discharge of the duty of the Church of our generation to the non-Christian world. Something more is needed—a deep and transforming invasion of our Christian character and service by the love of Christ and by the sacrificial life to which we are called by the Cross.

“The Laymen’s Movement has sought for six years to awaken the laymen of the American and Canadian churches to their missionary duty, and its experience has convinced it that the greatest need of the present hour is not organization, or education, or agitation, but prayer and the depth of life in God which flows from prayer and from which prayer flows. The Executive Committee of the Movement, therefore, appeals to the missionary boards and societies to lay before the churches which they represent this supreme and primary need, in the hope that the men of all communions may come to God in the devotion of a richer love and a fuller faith and in the actual practice of believing and persistent

prayer, and that the withholding and sacrificial devotion of our lives may be given to Him whom we call Lord and to the accomplishment of His will for the evangelization of the world.”

CHINA’S SPIRITUAL OUTLOOK.

Returning from a visit to China, Colonel Lamb, of the Salvation Army, gives an encouraging report as to the possibilities of extending the Army’s operations in that country, for which, he believes, the opportunity is ripe. On the general outlook he says: “There is a great awakening in China—how widespread it is or how deep it is, nobody can say. There is an important native movement in progress. The man responsible for it is the grandson of the first Chinese Ambassador to London. He has seen our work in Japan. He is an earnest Christian, and believes that the spirit, methods, and ideals of the Salvation Army will give him that practical expression of the Christian faith which will produce the greatest and best results among his fellow-countrymen, to whose interests he is entirely devoted.”
—*Missionary Review of the World.*



WOMEN AND CHILDREN IN THE WAITING ROOM OF THE FRANZ DISPENSARY, YOCOW CITY, CHINA. (STUDY EXPRESSION ON THE FACES.)

Then A Glance at Our Foreign Mission Work NOW

FROM 1887 TO 1912

ARE we as a Church making any real progress in the work of Foreign Missions? We often think not. There is a tendency to look across the deep blue sea, and see no signs of progress. Here at home things are not what they might be, but are they not better now than they were then? Yes. Out of the past comes the assurance that the present may witness at least some encouraging advance in our missionary work. All this should be an earnest of what the Church will do in the future.

On a recent Sunday a pastor placed into my hands an age-worn, eight-paged document entitled "Appeal of the Executive Committee of the Board of Commissioners for Foreign Missions of the Reformed Church in the United States," adopted at their quarterly meeting in Harrisburg, September 13th and 14th, 1887.

Alongside of it, let us place the Annual Statement of the Board of Foreign Missions to the Synods in 1912. The readers may judge whether or not the Reformed Church has made any progress in her foreign missionary work during the last twenty-five years. For want of space it is necessary to abridge both statements.

FROM STATEMENT OF 1887.

OUR MISSION IN JAPAN.

Past Results.

"There are at present in the foreign field under the care of our Board, three male (including the Rev. Ambrose D. Gring, now on a visit to this country) and two female missionaries. Besides these, there are three native preachers and six evangelists. The young men in the Theological Training School are also efficient helpers. They have already led some twenty souls to Jesus. Congregations and stations, 14; membership, 705.

"We have a school for girls and one

theological school at Sendai, and by the 1st of October, 1887, Rev. J. P. Moore will enter a boys' school at Yamagata, some forty-seven miles west of Sendai, to teach three hours a day, and besides to establish a congregation and regularly preach the Gospel. The generous donation of Rev. Dr. Swander and wife was applied to the purchase of an excellent lot, comprising upwards of two acres of land in the center of the city of Sendai, and on which the necessary buildings for the Mission will be erected.

Present Cost.

"To maintain this force of workers it will require eleven thousand dollars. The buildings for the Girls' School, and the home of the lady teachers will cost, at least, ten thousand dollars. The outfit, passage money, and maintenance of Rev. D. B. Schneder, missionary elect, will create an additional expense to the Board. It will also be necessary, ere long, to send another lady missionary to assist in the Girls' School.

"From this statement it is evident that the operations of the Board for the fiscal year will require the sum of twenty-five thousand dollars.

Future Wants.

"The Board at its late meeting, July 6th, not expecting to meet again in regular session for nearly three years, elected the Rev. D. B. Schneder as missionary. The committee desire to send him forth as soon as the funds are at hand for the purpose, and hereby earnestly appeal to the Church, and especially to her liberal members, for aid in this behalf.

Erection of Buildings.

"In regard to the matter of erecting suitable buildings at Sendai we deem it proper to state that three structures are absolutely necessary at present: a residence for the lady missionaries, a semi-nary building containing dormitories for



THREE OF THE OLDEST PUPILS IN OUR YOHOW CITY GIRLS' SCHOOL, CHINA.

the use of the pupils, and a chapel with recitation rooms.

Memorials.

"The committee favors the suggestion of having inscriptions on the rooms and windows in the seminary buildings, and hereby commend the plan of Missionary Gring in securing the same from Sunday Schools especially, as also from congregations, consistories, missionary societies, or individuals, by the contribution of one hundred and fifty dollars for the construction of a dormitory in the seminary building, and fifty dollars for the construction of a window in the chapel and recitation hall.

Support of Pupils.

"The committee encourages the support of pupils either in the Theological Training School or in the Girls' School at Sendai, by societies or individuals in the Church. It will require a contribution of sixty dollars per annum, payable in half yearly installments of thirty dollars each in advance.

"Parties wishing to fulfill these conditions will communicate with the Secretary, who will ask the missionaries to recommend worthy pupils, giving name, age, history, etc. Upon the receipt of this intelligence, it will immediately be sent to the kind supporters.

"It is, however, to be borne in mind that these donations should not interfere with the regular contributions for the support of the missionaries and evangelistic work.

"Dear Pastors and People: The claims set forth in this little tract are but a faint outline of the real wants of our Mission in Japan. Words utterly fail to portray the present crisis. Our earnest missionaries in their letters plead for more men and larger means, not for themselves, but for the poor souls around them.

"Dear Reader: You can help to answer the serious question, 'Shall Japan be a Christian Nation?' Will you help to bring that interesting and promising people out of the regions of darkness and death into the light and life of the Gospel of Jesus?"

"To accomplish this wonder of grace in the nineteenth century you must pray and give. Let your prayers and your alms 'come up for a memorial before God.'"

Yours in the Lord,

David Van Horne,
Clement Z. Weiser,
A. R. Bartholomew,
Rudolph J. Kelker,
William H. Seibert,
Benjamin Kuhns,

Executive Committee.

FROM STATEMENT OF 1912.



REVIEW of the work of the past year of our Missions in Japan and China reveal signs of progress. The prosecution of the work has often been difficult, but the missionaries feel encouraged in their labors. Their only appeal to the Church is for more workers and larger means to carry forward the work. It is a painful

regret that the Board must report that the year 1912 will be the first in twelve years that no new missionaries have been sent to our fields—so much in need of workers. In our Japan Mission there are twenty missionaries, and in our China Mission seventeen missionaries. These have been earnestly laboring in the schools, hospitals, chapels and homes in order to impart to the people a knowledge of the true and only Saviour of their souls.

THE JAPAN MISSION.

The North Japan College at Sendai has 410 students—the largest number in the history of the institution. In the Miyagi Girls' School there are 145 students. In order to meet the requirements of the Educational Department, a science building for the Girls' School is an immediate necessity. The land has been bought for the building, and it is hoped to erect a suitable building in the near future. It will cost about \$10,000.

In the evangelistic work, the return of the missionaries Moore, Miller and Cook, and the arrival of Rev. Carl F. Kriete have given great encouragement to the Mission. There is still urgent need of additional reinforcements. A family ought to be sent at once to Akita, and as soon as possible another family to Taira and a single lady to Fukushima. Of the Japanese workers there are 18 ordained ministers, 20 unordained, and 18 Bible women. There are 37 organized churches and 43 preaching places other than churches. The number of communicants is 2,173. There are 64 Sunday Schools with 3,406 scholars and teachers. The property of our Japan Mission is valued at \$175,000.

THE CHINA MISSION.

The work in our China Mission has been seriously interrupted during the past year on account of the rebellion in China. The Shenchowfu station has been closed since December, 1911. With the exception of the Lakeside schools, the work at the Yochow station has also been crippled, but the missionaries at that station have all gone back and are hoping for a year of greater activity.

The China Mission has issued a strong appeal for an immediate reinforcement,—asking for the following workers, buildings and equipment:

YOCHOW STATION.

Workers:

- One evangelistic missionary.
- One woman evangelist.
- Two teachers for Lakeside schools.

Buildings:

- Two residences at Lakeside.
- House for Chinese teachers, Lakeside.
- Chapel at Lakeside.
- Woman's wing, Hoy Memorial Hospital.
- Equipment, schools and hospital.

SHENCHOWFU STATION.

Workers:

- Two teachers for Boys' School.
- One evangelistic missionary.
- One woman evangelist.
- One trained nurse.

Buildings:

- Two missionary residences.
- Equipment, school and hospital.

At a special meeting of the Board held on September 10th, it was voted to put forth a special effort from now on until Foreign Mission Day, February 9, 1913, to raise \$25,000 as a special emergency fund for the China Mission, in order to send, as soon as possible, the few additional workers and to provide the necessary present equipment. The Board would most earnestly urge all pastors and elders to explain to the people the hopeful situation in China, so that they may know of the great present possibilities for the entrance of the light of Jesus.

The property of our China Mission is valued at \$85,000.

THE WORK AT HOME.

Obedient to the action of the General Synod that the Board "issue an annual financial statement of receipts and expenditures of its work for the information of the Church at the end of the Board's year," we have complied with this instruction by sending such a statement for the year 1911 to all the Classes at their annual meetings. Our fiscal year closes January 1st. For the information of the



THREE PUPILS OF YOCHOW CITY GIRLS' SCHOOL, TAKEN ON OUR COMPOUND. LITTLE DOROTHY KELLER IN THE BACKGROUND.

Synods, however, we hereby present a report of receipts and disbursements for the eight months of the current year, namely, January 1st to September 1st. The receipts for the above period amounted to \$87,142.06 as over against \$72,677.73 for the corresponding period of last year, and the disbursements \$98,183.68 as over against \$91,885.02. In other words, the deficit on September 1, 1912, for the current year was \$11,041.62, whereas on September 1, 1911, for the corresponding period it was \$19,207.29, or a net decrease in deficit of \$8,165.67. This comparison is encouraging because it indicates that we are gaining ground and that if a fair percentage of the increased apportionment will be paid and with the large special offerings and the systematic campaign of education, as conducted by the Mission Study Department and by our field secretaries, that the crisis has evidently been passed and that the receipts will gradually overcome the deficit and thus place the Board in an excellent position to finance and raise money toward the

debt. [The receipts for 1912 amount to \$126,288.82.]

FOREIGN MISSION DAY OFFERING.

One of the most encouraging signs of progress in the Church at home has been the large offering on Foreign Mission Day, February 11, 1912, amounting to \$12,327.92. After deducting \$1,597.63, the cost of publishing and distributing 170,000 services and envelopes in German and English, the balance will be applied towards the erection of the houses for seven of our missionaries, four in Japan and three in China. It must be evident that the amount received is insufficient for this purpose. An effort is being made among the Young People's Societies to get them to contribute \$3,500 for a house for Rev. Elmer H. Zaugg, Sendai, Japan, to be known as the Christian Endeavor Missionary residence. About \$1,000 has been secured. The Board will also ask an offering from each Sunday School for a house for Rev. Henry K. Miller, Tokyo, Japan, to be known as the Sunday School Missionary residence.

These special objects and those for the China Mission are presented to the Church at this time in order to raise the \$100,000 annually, in addition to the 50 cents per member which the General Synod and your reverend body have endorsed, and which will be needed in order that the Board may be able to meet all its assumed obligations, and in addition provide for the most urgent needs of our Missions.

LIBERAL SUPPORTERS.

It is worthy of special note that there is a growing willingness on the part of congregations, Sunday Schools and individuals to assume the support of individual missionaries and preaching stations. Most of our institutions of learning are aiding the work with liberal contributions. Nor would we fail to mention the valuable help of the Woman's Home and Foreign Missionary Society of General Synod, the Sunday Schools and the Young People's Societies.

SIGNS OF PROGRESS.

The two summer missionary conferences, held for the second year at Linwood Park, Vermilion, Ohio, from July 8th to 15th, and for the third year at Chautauqua Park, Mount Gretna, Pa., from August 3d to 10th, have been most helpful, and there has been a request for their continuance.

The year 1913 will mark the seventy-fifth anniversary of the Board of Foreign Missions, and this event should be a fitting challenge to the Church for larger offerings to the cause of Foreign Missions.

During March, 1913, the Missionary Education Movement is planning to celebrate the one hundredth anniversary of David Livingstone's birth, and our Church is invited to participate in honoring the life and labors of the great African explorer.

The Board heartily approves of the pamphlet, "The Unified Plan of Missionary Education and Giving," and hopes that the same will be used in all our congregations for fostering the spirit of Missions.

A group of workers met in Philadel-

phia, Pa., September 5, 1912, and after prayerful consideration resolved "that there be a simultaneous every-member canvass for benevolence in every congregation in the Reformed Church in the United States, and that this canvass be made during the month of April, 1913." With this movement the Board of Foreign Missions is in full sympathy, and will heartily co-operate with the "Campaign Committee."

The Board craves the hearty co-operation of all our pastors and people in advancing the work of our missions in Japan and China and asks the prayers and sympathy for the missionaries in their hard and difficult labors.

Fraternally yours,

ALLEN R. BARTHOLOMEW,

Secretary.

THE HARDEST FACT TO FACE.

At the World's Missionary Conference at Edinburgh a Japanese Christian, speaking with all the fervor of nationalism and of a disciple of Christ, said: "We Christians in Japan can face almost anything; we can face Buddhism and Agnosticism and materialism with Christ, for He is greater than all of these, but there is one thing that we cannot face, and it is this: we send our young men home to Great Britain to your universities. They go into the east end of your great cities, and there they see squalor and wretchedness and misery side by side in the streets, they see children starving, women drinking and men fighting for work at the dock gates. They go into the west end of your cities and there they see vice and wealth flaunting themselves side by side in the streets, and they say, 'If that is the best that Christianity can do for England, it is a poor thing,' and," said the Japanese, "we are dumb."—*Missionary Review of the World.*

On the dial of an old grandfather's clock are these significant words: "That man is yet unborn who duly weighs an hour."



PUPILS OF OUR SHENCHOWFU BOYS' SCHOOL, CHINA, OF WHOM MR. BECK WRITES SO INTERESTINGLY.

SIX SCHOOL INCIDENTS IN CHINA.

BY REV. EDWIN A. BECK.

I.

ONE Sunday morning at Shenchowfu complaint was brought to us that some of our school boys were in mischief; and it was suggested that we look after them. On investigation we found that a number of the younger boys,—among them Fang Ming Teh and Pan Uin Chin had been disturbing a neighboring temple. There was a little time on Sunday morning when the school boys were free to pass in and out of the school gate as they wished; and during this time these small boys had wandered down in front of the old temple. There some one bantered the rest to run into the temple and make a noise. So in they went and pounded the drums and gongs that were used to rouse up the old sleepy gods; and then they skidoed before they could be caught! They seemed to think it a good joke on the old wooden gods. I think they never repeated the offense, though

I do not remember that their punishment was over severe.

II.

The boys at Shenchowfu had been learning English by a "progressive method" of our own devising. One night as they were preparing for their beds we heard the following conversation by which some of the boys were practicing their newly learned English. In part it was a simple repetition of the text they had been learning; but in part it was an improvisation which made it amusing. One boy asked the question and another answered:

"How many fingers have you?"

"I have ten fingers."

"How many fingers have you on one hand?"

"I have five fingers on one hand."

"Who has six fingers on one hand?"

"No one has six fingers on one hand."

"How many tongues have you?"

"I have one tongue."

"Where is your tongue?"

"My tongue is in my mouth. My tongue is not in *your* mouth."

III.

FENG UIN SHAO.

One of the school boys at Shenchowfu whom we liked very much was Feng Uin Shao. He was a bright, manly little fellow, twelve or thirteen years of age. His father was a cloth merchant down in the city. The home of course was a heathen home; but Uin Shao was a diligent and respectful student and one of our most promising boys. One day he came to his teacher and asked permission to go home for a few days, as there was an affair, which he wished to attend. This "affair," he explained, was a wedding. Now, in China, weddings and funerals break in on school days a good deal; for both funerals and weddings are occasions of feasting and "reh-lao." Relationships as far removed as distant cousins are eagerly owned on these red-letter days.

Uin Shao was asked to explain whose wedding it was he was so anxious to attend; and with a shy drop of the eyes and a blush he replied that it was his own!

Of course, since he was so interested a party, he was allowed to go. He was honestly married and in less than a week was back in school as usual, as he had promised.

IV.

IANG LIU TSI.

Iang Liu Tsi, fifteen years of age, was one of our schoolboys at Shenchowfu. Early before breakfast one morning, he came and asked permission to go home for a few days. He had just had a little son born at his home and he wanted permission to go and help take care of the little fellow, and the mother, and the guests that would arrive with their congratulations.

He, of course, obtained permission to go, and in a few days, as he had promised, he was back in school as usual.

V.

LI HSIN SENG.

Li Hsin Seng was a little boy who came from Changsha to go to school at Lakeside. He cried the first morning when he had to come into chapel with so many strange boys. But he recognized an old friend in the lady who sat at the

organ, and he rushed to her arms and she consoled him. This shyness, however, soon wore off, and Hsin Seng became one of the boldest of his set. He was bright; but he had not yet learned to devote himself to study, and he often got into mischief. One day he pawned some of his clothes to get some spending money. For this he was punished and "put in prison" in the wood-shed until his clothes were secured again; and he promised never again to misappropriate the clothes his mother sacrificed so much to send him. Two years ago, two little boys stood up before a throng of country people and students in the little chapel at Lakeside and recited the story of Bethlehem. Little Li Hsin Seng showed none of the shyness of that first day in chapel; but with clear voice and confident manner and an intelligent understanding, joined with Fang Ming Teh in relating the story of the Saviour's birth and the visit of the angels to the shepherds.

VI.

WANG WEN AN.

Wang Wen An was a friend of Li Hsin Seng and Fang Ming Teh at Lakeside. The three often played together. But the night I am going to tell about, Hsin Seng and Ming Teh were with all the rest of the boys at chapel where Pastor Ding was preaching. Wen An ought to have been there too, but he was sick. In the midst of the service one of the Chinese teachers who was too much of a Confucianist to go to Pastor Ding's meetings sent over in haste for one of the missionary teachers—for Wang Wen An was dying!

Now Wen An wasn't really dying; but he was very sick and was tossing about on his bed with delirium. He would jump up and chatter and call for his Elder Brother; and then fight to get away, because he wanted to go down with the rest of the boys to worship. And all the time his head was flushed and his body burning with fever.

The teacher soothed him and gave him medicine, while the Chinese teachers sent for hot water and cold; and then the teacher bathed his feet and cooled his

head and Wen An sank down on his bed to sleep. When "Elder Brother" arrived, he was told what medicine to give and what care to take of Wen An until morning.

Next morning when the teacher went to the dining-room for inspection and inquired about his patient, he was delighted to find him up and so far recovered that he was able to eat his rice.

It was a question the night before of how to give relief through the night, so that next morning the little patient might be sent to the hospital. But thanks to the simple remedies and the nursing of the teacher, the hospital was unnecessary in the morning; and Wen An was soon at play with his little friends again, and at his lessons as usual.

There is no failure to the man whose hand is in the hand of God.

"Things seen are greater than things heard." You can never hear things just as they are. "Seeing is believing." For that reason, we should welcome to our homes and churches people who have been on the foreign mission fields to give us the benefit of their seeing.

NEVIN ON THE CATECHISM.

ARE you so fortunate as to possess a copy of the small volume entitled, "Nevin on the Catechism?" It gives the history and genius of the Heidelberg Catechism, in popular form, and brings home to the consciousness of the Church her own history from its beginning in the Reformation in Europe, and afterwards on this side of the Atlantic. This unpretentious work owes its origin to a series of essays which appeared during the years 1841 and 1842 in the *Weekly Messenger*, under the general caption of the "Heidelberg Catechism." There is reason to believe that these articles became an inspiring aid to the tercentenary celebration of the catechism in 1863. No more valuable contribution could be made to the literature of the Church in 1913 than to reprint this little book and give it wide circulation.



ONE OF THE MODES OF TRAVEL IN INLAND CHINA.

In one of his addresses during the political campaign President-elect Wilson said: "Men are tired of leaders that do not move." Yes, and some members are tired of leaders who try to move them.

FAMILY WORSHIP IN JAPAN.

The Kirisutokyo Sekai publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her home lasts less than 15 minutes. The whole family assembles at 6.45 A. M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. —*Missionary Review of the World*.

Missionary Topic

JOHN H. POORMAN

JANUARY 26—Mission Work at Home and Abroad. 1. Evangelism.

Acts 13: 14-44.

“Not by might, nor by power, but by my Spirit, saith the Lord.”

The name of the Christian Endeavor Society in China is literally, “The Tug-with-all-your-might Society.”

There has been an increase of 70 per cent. in the number of Protestant church members in Japan during the past ten years. There are now 83,638.

Jesus said, “Follow me and I will make you fishers of men.”

“A busy pastor started out one afternoon to call upon some unsaved people. He had not gone far until a voice in his own soul asked why he had never spoken to his own children. He turned back, and before night had led three of them to Christ.”

Christ’s first converts were gained from His relatives and friends. Four of the Twelve were His cousins. Andrew and Peter were business partners of two of these cousins. Philip and Nathaniel were their friends.

“Two business men living in a suburb of Boston rode into the city together for twenty years. One was a Christian and the other was not. It happened that they were dying the same day. The unconverted one, hearing that his Christian friend was dying, said to his wife: ‘Is it not strange that he never spoke to me about Christ? And yet he knew that I was not a Christian.’”

In 1912 there were 46,583 adults and 27,985 children baptized in the missions of the different Foreign Mission Societies of the United States. Of this number, the Board of Foreign Missions of the Reformed Church reported 173 adults and 16 children baptized in our China and Japan fields.

In Dr. Campbell Morgan’s little book on “Evangelism,” he says that the New Testament has four essential notes: “First, the Lordship of Christ; secondly, the Cross of Christ; thirdly, the resurrection of Christ; and finally, an indwelling Christ, by the Holy Spirit.”

A Presbyterian layman, who is specially commissioned to minister to the “lumber jacks” of Oregon, last year visited 132 camps, containing 13,000 men. He distributed 1,350 pounds of reading matter besides holding many services and visiting nearly 1,000 sick men.

Have you been startled by the statement that the Reformed Church last year lost two members by erasure for every three who were confirmed? Should we not as Endeavorers strive to do larger things for Christ and the Church in this, our Jubilee Year?

“A holy life, in the hands of a holy God, is the most tremendous force on this earth.”

Matthew Henry said: “I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself.”

“How long will it take us to learn that the inspiration and power for soul-winning are not in appeal to men, but God?”

“As the Father hath sent me even so send I you.”

In the recent Synod of the Spanish Reformed Church, the ministers read encouraging reports of the divine blessing that rests upon their work. At last, Spain is granting religious toleration for all evangelical workers. The circulation of the Bible increases, and there is a greater willingness to read Gospel literature.

The first General Assembly of the Presbyterian Church of Korea at its meeting last fall decided to undertake missionary work among the Chinese. This will be a distinct foreign mission enterprise for the Koreans, who are thoroughly evangelistic.

The Christian Endeavor Society of Cairo, Egypt, has a group of young men in its membership who are holding evangelistic meetings at the different houses or flats where the students of the law, medical and other higher schools live. These meetings are held on Friday afternoon, as that day is a legal holiday, the Sabbath of the Mohammedans.

The Woman's Home and Foreign Missionary Society

EDITORS

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A NEW YEAR'S WISH.

A bright New Year and a sunny track,
Along an upward way,
A song of praise on looking back,
When the year has passed away
And golden sheaves, nor small nor few,
Is the New Year's wish we send to you.

FLUTTERING LEAVES.



It is never too late to turn over a new leaf; do it to-day,"—this is what George Elliott says, and many others have practically repeated the same words on the advent of the New Year.

But the point is not that such a resolution is to be adopted only on the first day of a new year, but that it can be done any day,—which may be to-day. I have read somewhere these words: "Leave yesterday to history, consider to-day and prepare for to-morrow."

The year now gone forever has left its impress upon us but the influence of our thoughts and words put into action has been diffused and accordingly, as they were for good or ill, have they radiated sunshine or cast a shadow.

Carlyle says: "Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand." We should be real optimists, for can we not build upon the failures of the past in that we have the greater knowledge and experience, and here the high resolve may be made that better plans shall be formulated which shall spell endeavor and success; more heart, more sincerity, more earnestness of purpose and a higher ideal shall be a part of every undertaking.

And what confronts us,—especially the women of our Church, in the beginning of the new year? Do we not have visions of conditions all around us which

must be changed to bring social and spiritual uplift, and in the countries afar off are not the opportunities for service so great as to be indeed overwhelming?

To those of us who have been in the Mission Study Classes, does not the "grand business" that "lies clearly at hand" for immediate attack seem to be to learn of the fearful strides Mormonism is making and the state of deception and slavery imposed on its women, and to consider how imperative is the necessity for the further awakening of the women in that vast empire of China? Is not this the strategic moment? In contrast to the statement of Confucius, that "woman is a mindless, soulless creature," the new President of China, Yuan Shi Ki, says: "The most important thing in China just now, is that the women be educated." What an opportunity for our young women, who are properly equipped, to go to the Chinese women as teachers, evangelists, Bible women, doctors and nurses,—for it is the women who must serve the women,—or being disqualified we can all help to strike the match that shall light up the forces of knowledge and enkindle the enthusiasm and consecration to give them what they need now.

One hundred years ago there was not a Protestant Christian in China; to-day there are 300,000, mostly enrolled in the last fifty years; of the 80,000 students under Protestant Christian teaching alone, 16,000 are girls and women. Dr. Arthur H. Smith says: "There are already signs that the impending education and elevation of nearly 200,000,000 of Chinese women, will impart to the national development such an impetus as has never before been known."

It is stated that a Mormon traveling from Canada to Mexico, can find lodgment every night with a "Latter-day-saint." Here is a condition in a Christian land, harder to break than the worship of idols among pagans, and let every Christian woman use her influence for the destruction of this false, so-called religion. The present "Prophet" and his followers and Brigham H. Roberts, the best known scholar of the Church, must feel rather "quaky" at the imminent exposure of the fraud of their sacred volume, "The Pearl of Great Price," containing the "Book of Abraham" and others; it is reported that the Episcopal Bishop of Utah, the Rt. Rev. F. S. Spaulding, will in a short time send to them the results of his researches among the Egyptian hieroglyphics, in the Metropolitan Museum in New York.

And, dear sisters, let us arouse ourselves to the terrors of the "White Slave Traffic." One of the most thrilling addresses on this subject I have ever listened to was delivered by Mrs. Helen Chapman Catt at the recent "Woman's Suffrage Meetings" in Philadelphia; she knew whereof she spoke, having traveled the world over making official investigations.

Mrs. Catt says it is the "White, Black, Brown and Yellow Slave Traffic,"—"the East is willing to sell and the West is ready to buy," and 1,000,000 women are in these horrible bonds.

Is there not much to do? Who can set tranquilly by, without being stirred to the greatest depths to assist in righting such monstrous wrongs? Should not every woman turn the leaves of resolution, to be helpful? Then indeed would there be a great fluttering of leaves.

We are in the dawn of great endeavor for the New Year,—what shall be the glow at its sunset?

In the words of Ruskin: "The path of a good woman is indeed strewn with flowers, but they rise behind her steps, not before them."

R. S. D.

Man creates his own world, and peoples it according to his own fancies.

AN ANNOUNCEMENT.

The *Mission Gleaner*, the organ of the Woman's Board of Foreign Missions of the Dutch Reformed Church, makes the following announcement:

"Recent letters from Japan tell us that we are to have a bond of union with another denomination, for the engagement is announced of Miss Anna de F. Thompson, of Ferris Seminary, to Rev. J. P. Moore, D. D., senior member of the German Reformed Church, U. S. A., at Sendai, Japan.

"Miss Thompson has been a most valued missionary teacher, and Ferris Seminary will lose not only an able instructor, but a missionary whose personal influence has been a strong factor in the Christian life of the girls of Ferris Seminary. The Woman's Board relinquishes its missionary with deep regret, and extends the heartiest of good wishes for the new home and work in Sendai."

WHERE SHALL WE STAND ON MORMONISM?

FLORENCE CRUM EVEMEYER.



IN the September issue of *The Spirit of Missions* (Episcopal) appears a review of "Mormonism, the Islam of America," made by the leading expert in the Episcopal Church on work among the Mormons. His conclusion was that it did not properly represent present conditions. Exception was taken by the publishers to this conclusion. Courteous permission was granted Dr. Bruce Kinney, the author, to reply through the columns of the same magazine. In the November number Dr. Kinney warmly defends the issues at stake.

The controversy stimulates thought on the subject of Mormonism. It is desirable that we discern the noble elements in other religious faiths. The acknowledgment of good in them attests the universal working of the Holy Spirit. It would be strange if disciples of the Christ, the head of our nation, should expect all other nations to develop Christianity along the identical lines that have characterized the religious develop-

ment of both Europe and America. With Paul we say, "There are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord." This broad-minded view is not only desirable, but imperative if we would win the whole wide world for Christ in the spirit of the Christ.

The problem of Mormonism is a problem of *our own national life*. "This republic had its roots in prayer; was founded upon the Word of God; *was cradled in the sanctity of the Christian home*; and took the growth and strength from unswerving principle. Upon us devolves the problem and the task of upholding and advancing the ideals committed to us. Not only to upbuild the kingdom of Christ, but to hold what we have inherited or gained—that is the serious problem that confronts us!"

The spirit of tolerance was born with the Republic. Have not the people of the United States exercised as well as cherished that spirit in matters religious? When authorities, other than Dr. Kinney, tell us that this religious faith has definite political design, can we afford to adopt a "let-it-alone method" if it aims to undermine and finally usurp the government which fosters and protects the laws of civil and religious liberty?

It is said that in Africa the white ants are subtle pests. Unobserved they enter furniture or anything made of wood; silently and surely they eat away. On the surface there is no indication that there is need for concern, much less alarm, that they will destroy the wood they have occupied; but, ah, one day the thin remnant crushes in like an egg shell. The forces that threaten our national life must be studied and stayed, lest we suffer a "white ant" fate. History should make us thoughtful, earnest and active to keep America virile and righteous. Mormonism is un-Christian and a menace to the nation. With all their power they will resist this widespread sentiment which the many study classes are creating. Until some authority disproves what we have learned,

women, let us not be uncertain of our position on this question. That you may more fully comprehend Mormonism, read "The Other House," in *The Delineator*, September and October, 1911. A true story depicting the suffering of plural wives. Written by a Mormon herself, we are given authentic experience of Mormon life in the concrete.

There are times when it is as much our duty to discern and denounce as there are times for lenience and charity. The time has come to raise our voice *uncompromisingly* against Mormonism, the Islam of America.

WHO WAS IT?

Somebody did a golden deed,
Somebody proved a friend in need,
Somebody sang a beautiful song,
Somebody smiled the whole day long,
Somebody thought, "'Tis sweet to
live,"
Somebody said, "I'm glad to give."
Somebody fought a valiant fight,
Somebody loved to shield the right;
Was that "Somebody" you?

DENOMINATIONAL ORGANIZATION A FACTOR IN OUR WOMAN'S WORK.

MRS. B. F. ANDREWS.



THE aim of our Church is to give the Gospel to those in the foreign as well as the home land, and to get the individual member to see the opportunities and obligations resting upon him. After some years it was found by the leaders that better organization was needed to accomplish this work. In the early days of our Church, the idea prevailed that women should attend all services, but take no active part; but as the Church grew it was found that the active work of women was needed, so came the organization of women's societies, and in no department of our church work has the truth been more clearly shown that organization is a significant factor than in our Women's Missionary Societies. The first societies organized were not missionary, for they

only helped their own local church, and even to-day there are still some of these; but soon some of our women gained the vision that "our field is the world," and felt that as women organized for Christian activity they could do more and give more. They saw the other denominations making great progress, and thus became inspired for more and better service for the Master. They soon learned that by a union of hearts and hands much more could be accomplished.

When the first call was sent out by our women twenty-five years ago for a meeting to organize our Woman's Missionary Society of General Synod there were five Synods and eleven Classes represented; at our last triennial meeting there were six Synods and thirty-six Classes. While our growth has not been what some of us might wish, we surely have reason to be thankful for what has been done, when we recall the sentiment against women's work in our early Church history.

But what of the future? There are still many churches without our organized work. These doors are slowly opening; the women of our German churches are becoming interested in our organized work, and thus we see our women are more and more realizing the value of organization, for through it one society has inspired another and lessons learned by one have helped another; so by organization there is a bond of unity that holds us together in Christian fellowship we gain in no other way. It has been the means of educating our women in the various lines of work done by our Church in general; the value of working together; inspired more interest in home as well as foreign work; secured gifts for the work because of the systematic plans and regular meetings held. So with our years of experience we look to the future, believing that organization will be even a greater factor in our work, for we have learned by it that,

A work we have for Jesus,
A work that's ours to do;
It calls us to allegiance,

We promise to be true.
A call it is for service
To gladden every heart;
And e'en the humblest member
May have a helpful part.

WOMAN AS A MISSIONARY FACTOR IN THE FOREIGN FIELD.

MAY SHEPHERD PRUGH.



As we see the woman missionary at work in the foreign field, we find her busily engaged in one of four avenues of work—evangelistic, domestic, educational and medical.

In many eastern lands the woman missionary alone can minister spiritually to those of her own sex. She goes from village to village and conducts Sunday Schools, also neighborhood meetings, in which the Bible is read, prayer offered and helpful talks given on home making and health; then, too, she may teach needlework. Miss Pifer is our only lady evangelist, and she is in Tokyo.

The greatest service of the missionary's wife is the founding of a Christian home. The real home, the most sacred institution of earth. What an example in a non-Christian land to see the missionary's wife a queen and not a slave. There are many social duties to which she must attend, and their home is open to both friend and stranger, and this has a great influence in the missionary's work.

The opportunities of education as imparted by means of books and schools were first brought to the women of China by Christian missionaries. In the beginning there were many practical difficulties. The women missionaries would spend months in getting one or two little girls to come to school. Parents would not trust their girls to these foreign ladies. So the missionaries started their mission schools with children of the poorest class—homeless and despised little slave girls whom no one but the missionary wanted. They gave them food, clothing and even paid these girls to come to school.



MISS TRAUB WITH PATIENTS AND TWO NATIVE NURSES IN THE HOY MEMORIAL HOSPITAL, CHINA.

Such was the initiative step of the education of women in China. Now the applicants to our schools are more than can be accommodated. The new school system established in China by the government is none other than that introduced by the missionaries. As in China, so in Japan and other non-Christian lands, wherever women missionaries have gone, we find the women of that country enlightened and a new world has been opened to them.

In the Miyagi Girls' School at Sendai, Japan, are six lady teachers, Miss Weidner, Miss Hansen, Miss Lindsey, Miss Leader, Miss Schulz and Miss Brick. In North Japan College, Sendai, Miss Gerhard. In China, Miss Ziemer and Miss Kanne, teachers at Yochow City. Miss Bridenbaugh and Miss Messimer, teachers at Shenchowfu.

As the masses of women of the Orient by custom are shut in, who is to reach that secluded circle? Not the minister, be he ever so faithful. The woman physician can penetrate the farthest corner of her sister woman's seclusion. She goes, too, as a friend taking with her the healing for soul as well as body. She knows the domestic life, for her work takes her everywhere, from the high caste to the most abject hovel. The woman physician who relieves them of pain and suffering they will gladly listen to anything she tells them about Christianity. Who like her has the opportuni-

ties for personal work with those who welcome her to their homes? Others have to make their opportunities; to her opportunities come of themselves.

Then to see hospitals for women and children built in almost every land is indeed a great surprise to both men and women. To all women cared for in hospitals in such a tender and loving way is a revelation. These patients are taught doctrines of cleanliness and general health. So the influence of a hospital is felt for many miles and is an evangelizing agency of great power.

Miss Traub and Miss Kroeger are our nurses in the Hoy Memorial Hospital at Yochow City. Miss Hahn is nurse in our hospital at Shenchowfu.

Literature

MRS. KATE HALE GEKELER, SECRETARY
2061 BROADWAY, INDIANAPOLIS, IND.

FOR FEBRUARY PROGRAM.

"Moving Mountains," by Kate I. Hansen. It is almost impossible for us, in a Christian country and in Christian homes, to comprehend the great difference between heathenism and Christianity. There are mountains of difficulty between the Japanese girl and Christianity. It is the task of our missionaries to overcome these difficulties, and Miss Hansen, one of our faithful missionary teachers, tells us about these differences and how the mountains are indeed moved, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you." Your visit to Japan will be incomplete without this vision of modern miracles. Price, two cents per copy.

A MODEL CONSTITUTION.

We desire to call the attention of missionary societies to the excellent Constitution for a Woman's Home and Foreign Missionary Society drafted by Rev. J. Rauch Stein, of Christ Church, at Bethlehem, Pa.

Helps for the Topic

BY GERTRUDE M. COGAN

The Program for February.

"TOKYO, JAPAN."

1. The Wonderful Night Lesson.
St. John 3: 1-16.

2. Study of Mission Field—Tokyo, Japan. (See letter by Miss Pifer in this issue.)

3. Discussion on points in article.

4. Letter from Miss Pifer, missionary in Japan. (Procure free from Mrs. C. H. Nadig, Allentown, Pa.)

5. Sentence prayers: For missions in Tokyo. For Miss Pifer's work. For Mrs. Ito and her children. For the new Emperor and all the Japanese people.

6. Doxology and Mizpah Benediction.

Note.—Select good music for the program. Also, if possible, have selections by the children.

FIELD NOTES.

FIELD SECRETARY.

Good reports come from the new societies in Virginia Classis, and a Classical Society seems assured. Work is being done in Maryland and Gettysburg Classes with prospects for good results. The latter is our youngest Classical Society, just in its infancy, and is making a fine beginning. About 30 subscriptions to *OUTLOOK OF MISSIONS* have been received during the past few weeks.

A LETTER FROM JAPAN.

No. 3 Maruyama Cho,

Koishikawa Ku, Tokyo, Japan.

Dear Friends in the Home Land:

Much of my time is devoted to women, who come to my home to hear of their Saviour, and to visiting these women in their homes. I find it more convenient to have a home in which I can feel free to receive visitors and to have classes at any time, and, too, I find this to be the most ideal way to do evangelistic work,—even though I am living in a Japanese house.

Have been well, comfortable and happy

during the year, and thus able to attend all our meetings and become better acquainted with the people who are eager to know about the Saviour.

The children who live near me and who are yet too young to attend school, come to my home daily. My helper and I teach these little ones to sing and we also tell them Bible stories and teach them to make card cases for their Sunday School cards. This plan of work among the children has proved most successful in awakening a greater interest in the Church.

Our Sunday School is doing well. It is one of the best behaved Sunday Schools I have ever seen, and the best I have seen in Japan. The average attendance is the best of any Sunday School in our Mission. This has always been more or less true of this Sunday School.

Our Woman's Aid Society is flourishing now. I am sure that this is greatly due to the work of an aged lady of 75. When our hopes fail us, this good old soul spurs us on with her firm faith and encouraging words. It is marvellous what she is doing for the women of this district.

Three of our seekers are wives of men who belong to the Educational Department. One of these men assisted our Mission in getting government recognition for our Girls' School in Sendai. It was my joy last week when I visited in this home to find the husband also eager to hear of his Saviour, as well as endeavoring to promote our Christian institutions which are so high in his estimation.

We have a splendid pastor now; all the members seem to like him. His wife is a graduate of our school in Sendai. We can see better each day that we are being well repaid for having a Girls' School. The evangelists who marry women who have been trained in Christian Schools prove more successful because of this. I have for my helper one of our graduates, and succeeded in getting some of our graduates who have work here in Tokyo to help us with our Sunday School.

After Christmas we expect to organize a Sunday School outside of the city limits. One of our members moved to this place and believes that there are bright prospects for good work there. This member has four grandchildren who could attend our Sunday School, but cannot come alone on the street car to the Sunday School at Koishikawa where they used to attend. He will open his house to us, free of rent, if we organize a Sunday School in that district. I feel that we must do this. We can arrange to have this Sunday School late in the afternoon, and have some of our young members help us. And now that we will have an organ, we can take my baby organ to this new Sunday School, and in time we may open another preaching station.

Am happy in my work and love these people better the longer I work with them.

With best wishes for a Merry Christmas and a Happy New Year to all the members of our Church, I remain,

Yours in His service,
B. CATHERINE PIFER.

AN ANGEL IN THE HOUSE.

By LEIGH HUNT.

How sweet it were, if without feeble
fright,
Or dying of the dreadful beauteous sight,
An angel came to us, and we could bear
To see him issue from the silent air
At evening in our room, and bend on
ours
His divine eyes, and bring us from his
bowers
News of dear friends, and children who
have never
Been dead indeed—as we shall know for-
ever.
Alas! we think not what we daily see
About our hearts—angels, that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy
air;
A child, a friend, a wife whose soft heart
sings
In unison with ours, breeding its future
wings.

A GLANCE AT CHANGING CHINA.

JULIA HALL BARTHOLOMEW.



THE slogan—A new day in China—has kindled in many minds an intense interest in all things concerning the life and customs and physical characteristics of this vast and excessively populated dominion. To be abreast with the times one must turn with inquiring attention to this land of the puzzling Orient, where momentous history recently has been making at such a rapid rate. In the present period of Western advancement, prosperity, and luxury, it is not an easy thing to recognize the fact that China possessed a high degree of culture and civilization when the Latin and the Anglo-Saxon races were barbarian, or even savage; dressing in the skins of wild animals, when the Chinese clothed themselves in rich, soft garments of finest silk. It is quite startling when one discovers that China possesses a splendid history that records prominent rulers before the time of Noah.

Over-working of the soil and over-production of the race have depleted the resources and degenerated mankind. For centuries the conquerors from the North have wielded a power of which the queue is an emblem only too significant. With the passing of the queue and the liberating of bound feet the nation has made a mighty leap from medieval midnight into the dawn of twentieth century enlightenment. One is constrained to declare that it cannot be anything less than the leaven of Christian teaching that has worked



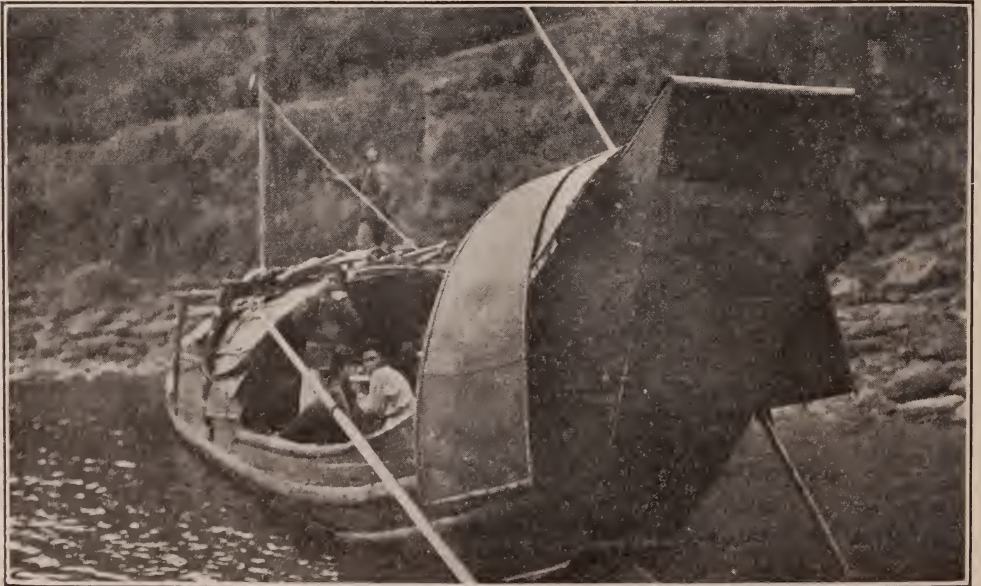
"LITTLE ORPHAN" IN YANGSTE RIVER.

for the new order of things in China today. With speed and energy should the Christian church go to the assistance of these waking people lest the full light of day become too dazzling for the undeveloped vision of the masses. China's day of opportunity is also America's day of opportunity. And China is America's near neighbor, bathing its shores in the same Ocean of Peace.

Travel in this great land of China, at present, is wearily slow—unless, perchance, one has imbibed the spirit of deliberation that permeates the East—and at best it is attended with some difficulty and considerable inconvenience. Yet the unique features and interesting disclosures, that wait upon travel in the Land of the Dragon, quite compensate for the undesirable conditions. Certainly one may anticipate that the present era of progress will soon accomplish great strides in the way of facilities for travel; and modern enterprise will ere long construct railway systems, in spite of lingering tradition, superstition and the situation of ancestral graves that have been great obstacles to progress. Bishop J. W. Bashford says, "China is now beginning to construct railroads and to open

the largest and finest coal and iron mines thus far known to man."

For long ages the great waterways of China have been, and still are, the great avenues of travel and traffic. Broad and navigable rivers are a notable feature among China's natural possessions. More boats, and boats of greater variety may be encountered on the great Yangtse River than on any other body of water in the world; and more people live on the water in China than in any, even perhaps than in all, other countries. Fish abound in the large rivers; and small boats are oftentimes the only dwelling places of the fisher folk. When a young man marries he purchases a small fishing boat, and there he and his bride install their household. Even on the water the mother-in-law question is one to be considered; and often the bride has the fate to be living with her husband's mother in a boat that is altogether too small for the consideration of an American fisherman and his companion in trade. Children are born and spend their childhood days on these boats. Families live and die on the river, which also is their last resting place. The cost of such a living is almost incredibly low; the fisherman owns no



A BOAT ON THE YUEN RIVER, IN CHINA.

land, pays no rent, and yet has a household. A large portion of the food for the whole family is easily drawn from the river, and the surplus of fish is bartered for rice, wearing material, and a very few other necessities of this sordid existence. Rafts and strong wooden boats, carrying tea, rice, coal and wood, as well as the productions of the people—such as silks, pottery and other wares, keep the rivers busy thoroughfares. The scene is that of such hard labor with such meagre results that the neutral tint of pathos dominates it all. Outraged Nature cannot lavish her smiles under such conditions; and the dull gray days far outnumber the days of sunshine.

Yet, in spite of the impoverishment of land and people, there is much that sustains the interest of travel; and often Nature supplies a grandeur and a beauty that can scarcely be surpassed anywhere. Passing over the turbulent rapids in the upper portions of the Yangste and the Yuen Rivers is a most interesting, if not even a thrilling, experience. The strong pilots are so skillful that they cannot fail to call forth the enthusiastic words of admiration from those who have entrusted themselves to their conduct on the journey. Throwing all the force of their powerful physiques into the guidance of the boat, the pilots depend upon long bamboo poles to keep the course of safety past dangerous boulders and perilous points. Bamboo has been well styled "the iron of China." And yet as one sees its slender branches, waving in the wind, and ornamenting the hillsides, in its graceful wand-like beauty, one can scarcely believe that the iron-like poles used by the pilots belong to the same family.

There are comparatively more temples, shrines and idols in China than in almost all other lands. Pagodas are seen in almost every landscape, and indeed are a remarkably picturesque feature. They are erected in prominent positions, as superstition credits them with the power to ward off harmful influences; and it is believed that evil spirits are prevented from pursuing their onward way by the



A TEMPLE IN CHINA.

sharp turns in the architecture of the roofs. At least the pagodas frequently break the violent force of the winds at sharp turns in the rivers.

Confucian, Taoist and Buddhist temples are not wanting in numbers all over the land, and in some parts of China there exists a large following of Mohammed. The ethical teachings of Confucius have served in the building up of much that is notable and admirable in the Chinese character. Taoism "has become a mass of superstitions, idolatry, demonolatry and geomancy, which the best thought of China regards with contempt, however superstitious that best thought may itself still be." It is a far cry from the corrupt Buddhism of the Far East to the lofty idealism of Gautama in India, five hundred years before Christ.

Filthy temples, degenerate idolaters and craven priests are existing conditions all over China at the present day, except where the light of Christian knowledge has found a habitation in the midst of the people. Fear of the punishing and destroying power, of the numerous gods impels the burning of incense and the performance of absurd ceremonies by the mass of the people. Wayside shrines abound, and in their hideous impotence the gods sit in prominent places, while poor humanity endeavors to propitiate their wrath.

The new day in China means a great stride towards abolishing the temples and shrines, and a wonderful keenness on the part of the more intelligent people for knowledge that will put them on a plane with Christian nations.

Statistics of Woman's Home and Foreign Missionary Society

To the W. H. and F. M. S., G. S.:

Your Statistical Secretary begs leave to submit the report of the first year of the triennium from May 1, 1911, to May 1, 1912.

Much delay has been caused by officers failing to send in their reports immediately at the close of Classical year. Presidents should urge more systematic and immediate action on same.

We regret very much to report the loss in membership in some of the Synodical Societies, but rejoice in the progress made by the others, which is encouraging and helpful to the work.

Synods	No. of Societies	Membership	Amount Contributed	Outlooks Taken	Tracts Distributed	Leaves of Light Taken
Pittsburgh	56	1,237	\$2,845.91	240	1,165	106
Eastern	163	5,308	10,090.10	1,228	1,447	1,122
Interior	31	417	940.77	149	367	175
Potomac	42	1,442	1,614.17	41	508	....
Ohio	96	2,373	4,878.94	960	2,039	70
Central	19	359	525.77	109	280	....
Totals	407	11,136	\$20,895.66	2,727	5,806	1,478

GAIN AND LOSS IN SOCIETIES AND MEMBERSHIP.

	Societies		Membership	
	Gain	Loss	Gain	Loss
Pittsburgh	0	....	....	110
Eastern	15	....	....	359
Interior	2	....	....	10
Potomac	4	....	290	....
Ohio	4	....	359	....
Central	1	....	135	....
Total	26	....	784	479
Societies gained				16
Corrected membership of 1911				10,831
Membership of 1912				11,136
Gain in membership				341

Respectfully submitted,

ANNA L. MILLER,
Statistical Secretary.

319 North Scott street,
South Bend, Ind.

OUR JUBILEE WATCHWORD!

'WIN ONE' is the watchword for February and March! The Committee on Evangelism of the Simultaneous Every-Member Canvass Campaign has suggested this splendid slogan. Let every true Christian Endeavorer adopt it.

MY RESOLUTION FOR OUR JUBILEE YEAR.

In appreciation of God's boundless love for me,
Because of my love for the millions of my brethren who do not know the wonderful love of Christ,

In obedience to my Lord's command that the Gospel be preached to every creature, and

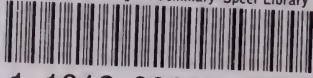
In view of the present great Gospel need and opportunity,

1. I rejoice in the knowledge that the Reformed Church in the Jubilee Year 1913 is planning a united effort, to worthily undertake her just share in the work of answering her earnest prayer, "Thy Kingdom Come."

2. I solemnly agree now, God helping me, to give the Simultaneous Every-Member Canvass Campaign—as a means of reaching this lofty goal—the first place in my prayers and my services to God.

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